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SCRIPTURE READINGS  
FOR  
SCHOOLS AND FAMILIES

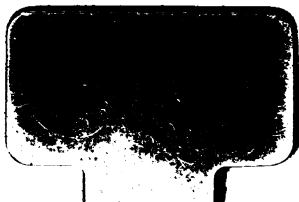
THE KING and THE PRINCE



WILLIAM B. EERDMANS

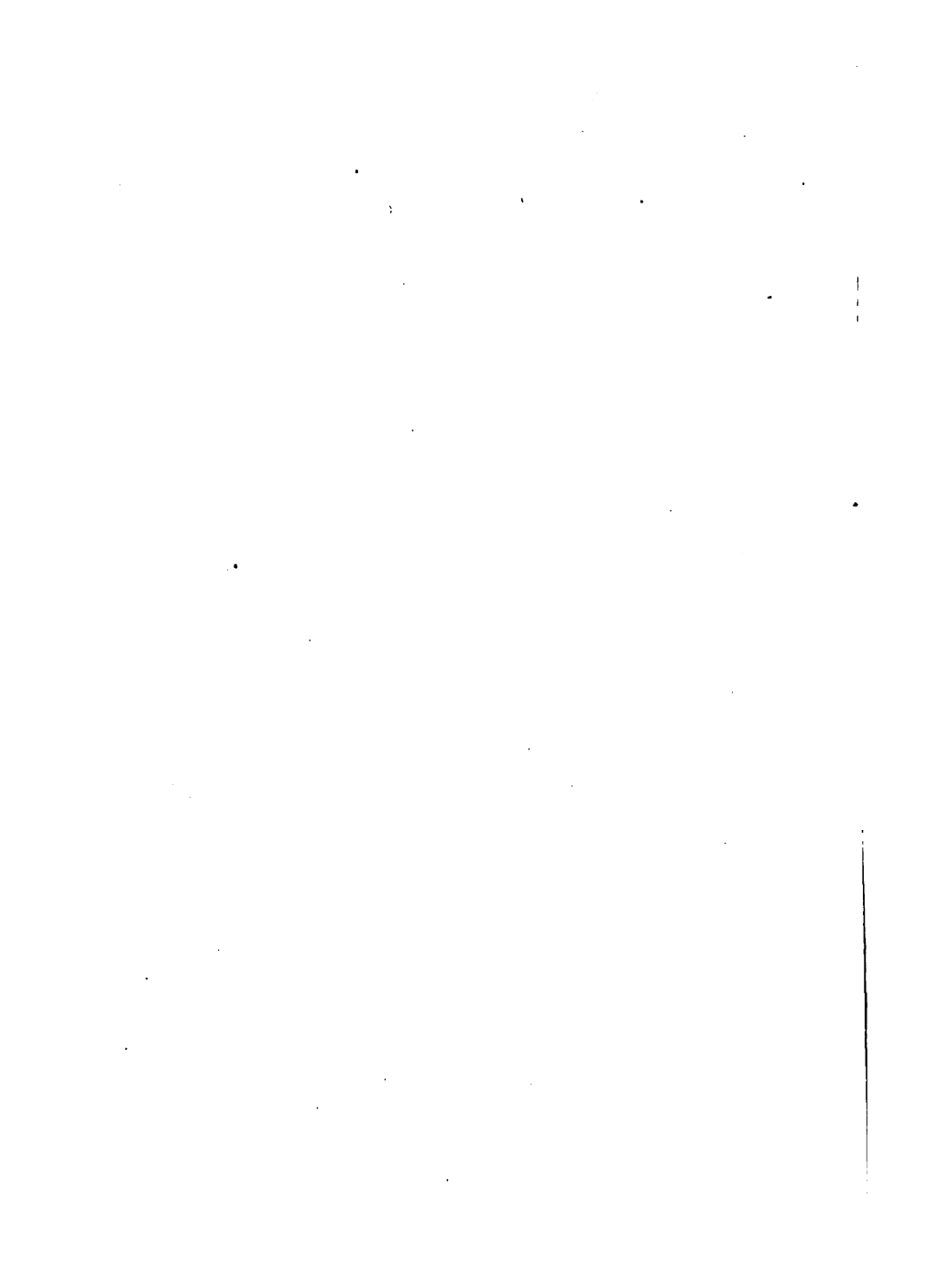


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SCRIPTURE READINGS

FOR

SCHOOLS AND FAMILIES.



SCRIPTURE READINGS  
FOR  
SCHOOLS AND FAMILIES.

THE KINGS AND THE PROPHETS.

BY

CHARLOTTE M. YONGE,  
AUTHOR OF "THE HEIR OF REDCLIFFE," ETC. ETC.



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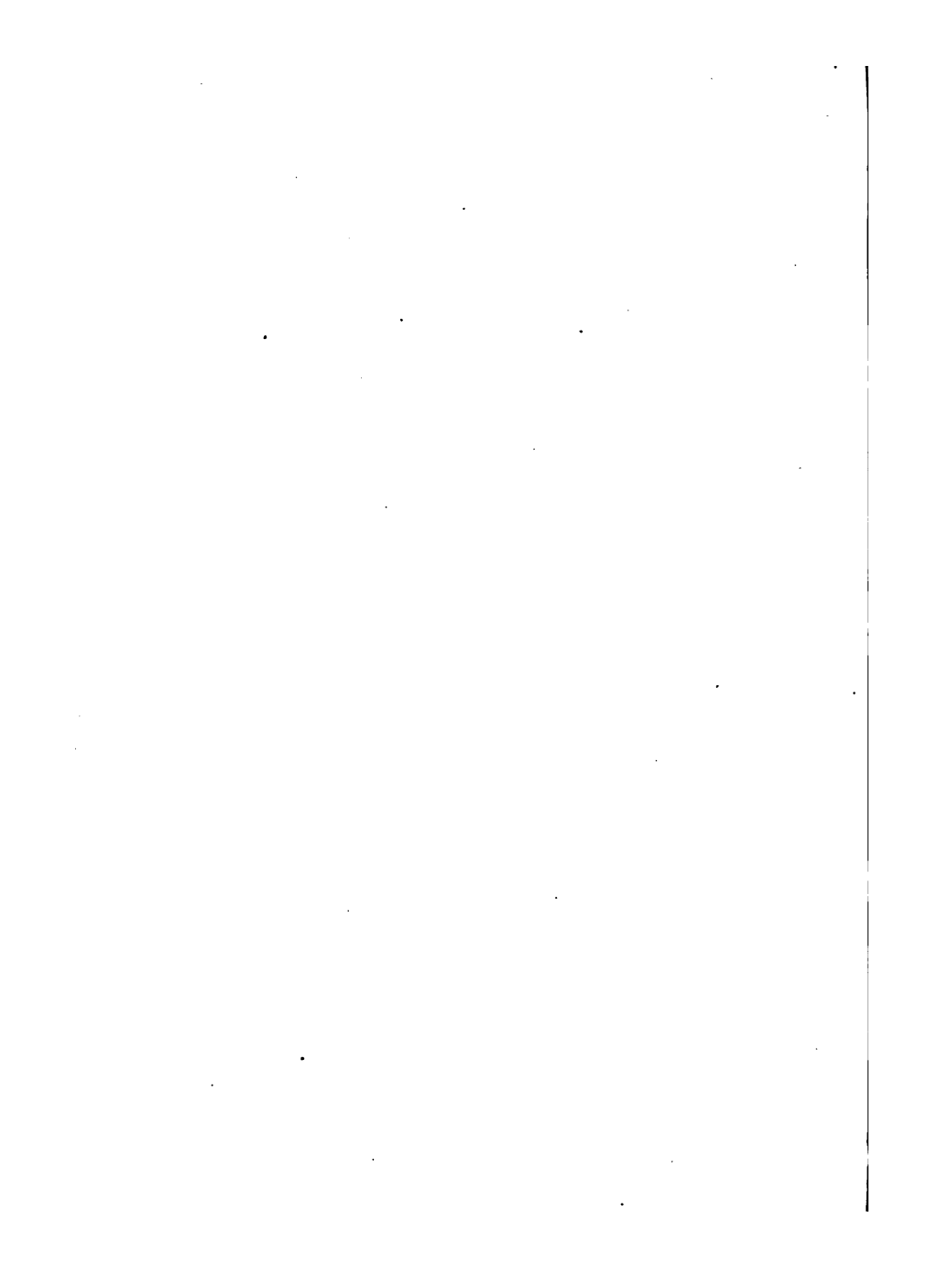
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# SCRIPTURE READINGS FOR CHILDREN.



## BOOK IV.

### LESSON I.

#### *THE SEPARATION OF THE KINGDOMS.*

B.C. 975.—1 KINGS xi. 43—xii. 19.

AND Solomon slept with his fathers, and was buried in the city of David his father : and Rehoboam his son reigned in his stead.

And Rehoboam went to Shechem : for all Israel were come to Shechem to make him king.

And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)

That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

Thy father made our yoke grievous : now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

And he said unto them, Depart yet for three days, then come again to me. And the people departed.

And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people ?

And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him :

And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter ?

And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us ; thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

And now whereas my father did lade you with a heavy yoke, I will add to your yoke : my father hath chastised you with whips, but I will chastise you with scorpions.

So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

And the king answered the people roughly, and forsook the old men's counsel that they gave him ;

And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke : my father also chastised you with whips, but I will chastise you with scorpions.

Wherefore the king hearkened not unto the people ; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

So when all Israel saw that the king hearkened not unto them, the people answered the king, saying,

What portion have we in David ?

Neither have we inheritance in the son of Jesse :

To your tents, O Israel :

Now see to thine own house, David.

So Israel departed unto their tents.

But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

Then king Rehoboam sent Adoram, who was over the tribute ; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

So Israel rebelled against the house of David unto this day.

## LESSON II.

### *JEROBOAM'S IDOLATRY.*

B.C. 979.—I KINGS xii. 20—33 ; xiii. 1—10.

And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel : there was none that followed the house of David, but the tribe of Judah only.

And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

But the word of God came unto Shemaiah the man of God, saying,

Speak unto Rehoboam, the son of Solomon, king of Judah, and unto

all the house of Judah and Benjamin, and to the remnant of the people, saying,

Thus saith the LORD, Ye shall not go up, nor fight against your brethren, the children of Israel : return every man to his house ; for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

Then Jeroboam built Shechem in Mount Ephraim, and dwelt therein ; and went out from thence, and built Peniel.

And Jeroboam said in his heart, Now shall the kingdom return to the house of David :

If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem : behold thy gods, O Israel, which brought thee up out of the land of Egypt.

And he set the one in Beth-el, and the other put he in Dan.

And this thing became a sin : for the people went to worship before the one, even unto Dan.

And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Beth-el, sacrificing unto the calves that he had made : and he placed in Beth-el the priests of the high places which he had made.

So he offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, even in the month which he had devised of his own heart : and ordained a feast unto the children of Israel : and he offered upon the altar, and burnt incense.

And, behold, there came a man of God out of Judah by the word of the LORD unto Beth-el : and Jeroboam stood by the altar to burn incense.

And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD ; Behold, a child shall be born unto the house of David, Josiah by name ; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

And he gave a sign the same day, saying, This is the sign which the LORD hath spoken ; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.

And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

And the king answered and said unto the man of God, Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored

me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as it was before.

And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.

And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place :

For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

So he went another way, and returned not by the way that he came to Beth-el.

### LESSON III.

#### *THE DISOBEDIENT PROPHET.*

B.C. 975.—I KINGS xiii. 11—32.

Now there dwelt an old prophet in Beth-el ; and his sons came and told him all the works that the man of God had done that day in Beth-el : the words which he had spoken unto the king, them they told also to their father.

And their father said unto them, What way went he ? For his sons had seen what way the man of God went, which came from Judah.

And he said unto his sons, Saddle me the ass. So they saddled him the ass : and he rode thereon,

And went after the man of God, and found him sitting under an oak : and he said unto him, Art thou the man of God that camest from Judah ? And he said, I am.

Then he said unto him, Come home with me, and eat bread.

And he said, I may not return with thee, nor go in with thee : neither will I eat bread nor drink water with thee in this place :

For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

He said unto him, I am a prophet also as thou art ; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him.

So he went back with him, and did eat bread in his house, and drank water.

And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back :

And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded

But camest back, and hast eaten bread and drunk water in the place, of the which the LORD did say to thee, Eat no bread, and drink no water ; thy carcase shall not come unto the sepulchre of thy fathers.

And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit,\* for the prophet whom he had brought back.

And when he was gone, a lion met him by the way, and slew him : and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.

And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase : and they came and told it in the city where the old prophet dwelt.

And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the LORD : therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him.

And he spake to his sons, saying, Saddle me the ass. And they saddled him.

And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase : the lion had not eaten the carcase, nor torn the ass.

And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back : and the old prophet came to the city, to mourn and to bury him.

And he laid his carcase in his own grave ; and they mourned over him, saying, Alas, my brother !

And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried ; lay my bones beside his bones :

For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass.

## LESSON IV.

### THE DEATH OF JEROBOAM'S CHILD.

ABOUT B.C. 970.—I KINGS xiii. 33—xiv. 18.

After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places : whosoever would, he consecrated him, and he became one of the priests of the high places.

And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

At that time Abijah the son of Jeroboam fell sick.

\* That is to say.



And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that I should be king over this people.

And take with thee ten loaves, and cracknels,\* and a cruse† of honey, and go to him: he shall tell thee what shall become of the child.

And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age.

And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee, for her son; for he is sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman.

And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings.

Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

And rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes;

But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back:

Therefore, behold, I will bring evil upon the house of Jeroboam.

Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat; for the LORD hath spoken it.

Arise thou, therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die.

And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the LORD God of Israel in the house of Jeroboam.

Moreover, the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.

For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger.

And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.

And Jeroboam's wife arose, and departed, and came to Tirzah: and when she came to the threshold of the door, the child died;

And they buried him; and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

\* Cakes marked with points.

† Small vessel.

## LESSON V.

## REIGN OF REHOBOAM IN JUDAH.

B.C. 975-957.—2 CHRON. xi. and xii. (*abridged*).

And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah. And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine.

And in every several city he put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

And the priests and the Levites that were in all Israel resorted to him out of all their coasts.

For the Levites left their suburbs and their possession, and came to Judah and Jerusalem : for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD :

And he ordained him priests for the high places, and for the devils, and for the calves which he had made.

And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.

So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years : for three years they walked in the way of David and Solomon.

And Rehoboam made Abijah the son of Maachah the chief, to be ruler among his brethren : for he thought to make him king.

And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city : and he gave them victual in abundance. And he desired many wives.

And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him.

And it came to pass, that in the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD.

With twelve hundred chariots, and threescore thousand horsemen : and the people were without number that came with him out of Egypt ; the Lubims,<sup>†</sup> the Sukkiims,<sup>†</sup> and the Ethiopians.

And he took the fenced cities which pertained to Judah, and came to Jerusalem.

Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

<sup>†</sup> The Lybians.<sup>†</sup> Cave-dwellers.

Whereupon the princes of Israel and the king humbled themselves ; and they said, The LORD is righteous.

And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves ; therefore I will not destroy them, but I will grant them some deliverance ; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

Nevertheless they shall be his servants ; that they may know my service, and the service of the kingdoms of the countries.

So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house ; he took all : he carried away also the shields of gold which Solomon had made.

Instead of which king Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king's house.

And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber.

And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy him altogether : and also in Judah things went well.

So king Rehoboam strengthened himself in Jerusalem, and reigned : for Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.

And he did evil, because he prepared not his heart to seek the LORD.

## LESSON VI.

### REIGN OF ABIJAH IN JUDAH.

B.C. 957-955.—1 KINGS xv. 3—5 ; 2 CHRON. xiii. 1—20.

Now in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

He reigned three years in Jerusalem. His mother's name also was Michaiah the daughter of Uriel of Gibeah.

And he walked in all the sins of his father, which he had done before him : and his heart was not perfect with the LORD his God, as the heart of David his father.

Nevertheless for David's sake did the LORD his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem :

Because David did that which was right in the eyes of the LORD, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

And there was war between Abijah and Jeroboam.

And Abijah set the battle in array with an army of valiant men of war, even four hundred thousand chosen men : Jeroboam also set the battle in

array against him with eight hundred thousand chosen men, being mighty men of valour.

And Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel ;

Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt ? \*

Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord.

And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tender hearted, and could not withstand them.

And now ye think to withstand the kingdom of the LORD in the hand of the sons of David ; and ye be a great multitude, and there are with you golden calves, which Jeroboam made you for gods.

Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of other lands ? so that whosoever cometh to consecrate himself with a young bullock and seven rams, the same may be a priest of them that are no gods.

But as for us, the LORD is our God, and we have not forsaken him ; and the priests, which minister unto the LORD, are the sons of Aaron, and the Levites wait upon their business.

And they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense : the shewbread also set they in order upon the pure table ; and the candlestick of gold with the lamps thereof, to burn every evening : for we keep the charge of the LORD our God ; but ye have forsaken him.

And, behold, God himself is with us for our captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers ; for ye shall not prosper.

But Jeroboam caused an ambushment to come about behind them : so they were before Judah, and the ambushment was behind them.

And when Judah looked back, behold, the battle was before and behind : and they cried unto the LORD, and the priests sounded with the trumpets.

Then the men of Judah gave a shout : and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.

And the children of Israel fled before Judah : and God delivered them into their hand.

And Abijah and his people slew them with a great slaughter : so there fell down slain of Israel five hundred thousand chosen men.

Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD God of their fathers.

And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof.

Neither did Jeroboam recover strength again in the days of Abijah : and the LORD struck him, and he died.

\* A firm, lasting, undecaying covenant.

## LESSON VII.

*ASA IN JUDAH AND NADAB IN ISRAEL.*

B.C. 953.—2 CHRON. xiv. ; 1 KINGS xv. 27—30.

So Abijah slept with his fathers, and they buried him in the city of David : and Asa his son reigned in his stead.

And Asa did that which was good and right in the eyes of the LORD his God :

For he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves : \*

And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.

Also he took away out of all the cities of Judah the high places and the images : and the kingdom was quiet before him.

And he built fenced cities in Judah : for the land had rest, and he had no war in those years ; because the LORD had given him rest.

Therefore he said unto Judah, Let us build these cities, and make about them walls, and towers, gates, and bars, while the land is yet before us ; because we have sought the LORD our God, we have sought him, and he hath given us rest on every side. So they built and prospered.

And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand ; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand : all these were mighty men of valour.

And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

And Baasha the son of Abijah, of the house of Issachar, conspired against him ; and Baasha smote him at Gibbethon, which belonged to the Philistines ; for Nadab and all Israel laid siege to Gibbethon.

Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

And it came to pass, when he reigned, that he smote all the house of Jeroboam ; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant Ahijah the Shilonite :

Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

And there came out against Judah Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots ; and came unto Mareshah.

\* Wooden pillars in honour of Ashtoreth.

Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

And Asa cried unto the LORD his God, and said, LORD, it is nothing with thee to help, whether with many, or with them that have no power : help us, O LORD our God ; for we rest on thee, and in thy name we go against this multitude. O LORD, thou art our God ; let not man prevail against thee.

So the LORD smote the Ethiopians before Asa, and before Judah ; and the Ethiopians fled.

And Asa and the people that were with him pursued them unto Gerar : and the Ethiopians were overthrown, that they could not recover themselves ; for they were destroyed before the LORD, and before his host ; and they carried away very much spoil.

And they smote all the cities round about Gerar ; for the fear of the LORD came upon them : and they spoiled all the cities ; for there was exceeding much spoil in them.

They smote also the tents of cattle, and carried away sheep and camels in abundance ; and returned to Jerusalem.

## LESSON VIII.

### *THE REFORMATION UNDER ASA IN JUDAH.*

B.C. 941.—2 CHRON. XV. 1—19.

And the Spirit of God came upon Azariah the son of Oded :

And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin ; The LORD is with you, while ye be with him ; and if ye seek him, he will be found of you ; but if ye forsake him, he will forsake you.

Now for a long season Israel hath been without the true God, and without a teaching priest, and without law.

But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries.

And nation was destroyed of nation, and city of city : for God did vex them with all adversity.

Be ye strong therefore, and let not your hands be weak : for your work shall be rewarded.

And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD, that was before the porch of the LORD.

And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God was with him.

So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

And they offered unto the LORD the same time, of the spoil which they had brought, seven hundred oxen and seven thousand sheep.

And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;

That whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.

And they swore unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.

And also concerning Maachah the mother of Asa the king, he removed her from being queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron.

But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.

And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

And there was no more war unto the five and thirtieth year of the reign of Asa.

## LESSON IX.

### THE REBUKES TO ASA AND BAASHA.

B.C. 940.—1 KINGS xv. 16—21; 2 CHRON. xvi. 7—10.

And there was war between Asa and Baasha king of Israel all their days.

And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah.

Then Asa took all the silver and the gold that were left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hands of his servants: and king Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,

There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me.

So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth,\* with all the land of Naphtali.

And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and dwelt in Tirzah.

And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.

Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand.

For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

Then Asa was wroth with the seer, and put him in a prison-house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time.

Then the word of the LORD came to Jehu the son of Hanani against Baasha, saying,

Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat.

Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead.

In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

And his servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza, steward of his house in Tirzah.

And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

And it came to pass, when he began to reign, as soon as he sat on his throne, that he slew all the house of Baasha: he left him not one, neither of his kinsfolks, nor of his friends.

Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha by Jehu the prophet,

For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.

\* The land about the Sea of Gennesareth.



## LESSON X.

## RISE OF THE HOUSE OF OMRI IN ISRAEL.

B.C. 929.—1 KINGS xvi. 15—34.

In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people were encamped against Gibbethon, which belonged to the Philistines.

And the people that were encamped heard say, Zimri hath conspired, and hath also slain the king : wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him, with fire, and died,

For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

Now the rest of the acts of Zimri, and his treason that he wrought, are they not written in the book of the chronicles of the kings of Israel ?

Then were the people of Israel divided into two parts : half of the people followed Tibni the son of Ginath, to make him king ; and half followed Omri.

But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath : so Tibni died, and Omri reigned.

In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years : six years reigned he in Tirzah.

And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

But Omri wrought evil in the eyes of the LORD, and did worse than all that were before him.

For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.

Now the rest of the acts of Omri which he did, and his might that he shewed, are they not written in the book of the chronicles of the kings of Israel ?

So Omri slept with his fathers, and was buried in Samaria : and Ahab his son reigned in his stead.

And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel : and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

And Ahab the son of Omri did evil in the sight of the LORD above all that were before him.

And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.

## LESSON XI.

### *JEHOSHAPHAT IN JUDAH.*

B.C. 914.—2 CHRON. xvi. 11—14; xvii. 1—13.

And, behold, the acts of Asa, first and last, lo, they are written in the book of the kings of Judah and Israel.

And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the LORD, but to the physicians.

And Asa slept with his fathers, and died in the one and fortieth year of his reign.

And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art: and they made a very great burning for him.

And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim.\*

But sought to the LORD God of his father, and walked in his commandments, and not after the doings of Israel.

Therefore the LORD stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance.

And his heart was lifted up in the ways of the LORD: moreover he took away the high places and groves out of Judah.

\* Not the Baal of Jezebel, but many gods.

Also in the third year of his reign he sent to his princes to teach in the cities of Judah.

And with them he sent Levites; and with them Elishama and Jehoram, priests.

And they taught in Judah, and had the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

And the fear of the LORD fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.

Also some of the Philistines brought Jehoshaphat presents, and tribute silver, and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

And Jehoshaphat waxed great exceedingly; and he built in Judah castles and cities of store.

And he had much business in the cities of Judah: and the men of war, mighty men of valour, were in Jerusalem.

## LESSON XII.

### *ELIJAH AND THE WIDOW OF ZAREPHATH.*

B.C. 910.—1 KINGS xvii.

And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

And the word of the LORD came unto him, saying,

Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.

And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan.

And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

And the word of the LORD came unto him, saying,

Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse : and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

And Elijah said unto her, Fear not ; go and do as thou hast said : but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.

For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth.

And she went and did according to the saying of Elijah : and she, and he, and her house did eat many days.

And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.

And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick ; and his sickness was so sore that there was no breath left in him.

And she said unto Elijah, What have I to do with thee, O thou man of God ? art thou come unto me to call my sin to remembrance, and to slay my son ?

And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son ?

And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again.

And the LORD heard the voice of Elijah ; and the soul of the child came into him again, and he revived.

And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother : and Elijah said, See, thy son liveth.

And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.

## LESSON XIII.

### ELIJAH'S MEETING WITH AHAB.

B.C. 906.—I KINGS xviii. 1—19.

And it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab ; and I will send rain upon the earth.

And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria.

And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the LORD greatly :

For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks : peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.

So they divided the land between them to pass throughout it : Ahab went one way by himself, and Obadiah went another by himself.

And as Obadiah was in the way, behold, Elijah met him : and he knew him, and fell on his face, and said, Art thou that my lord Elijah ?

And he answered him, I am : go, tell thy lord, Behold, Elijah is here.

And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me ?

As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee : and when they said, He is not there ; he took an oath of the kingdom and nation, that they found thee not.

And now thou sayest, Go, tell thy lord, Behold, Elijah is here.

And it shall come to pass, as soon as I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not ; and so when I come and tell Ahab, and he cannot find thee, he shall slay me : but I thy servant fear the LORD from my youth.

Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water ?

And now thou sayest, Go, tell thy lord, Behold, Elijah is here : and he shall slay me.

And Elijah said, As the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to-day.

So Obadiah went to meet Ahab, and told him, and Ahab went to meet Elijah.

And it came to pass when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel ?

And he answered, I have not troubled Israel ; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.\*

Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves † four hundred, which eat at Jezebel's table.

\* Other gods.

† Ashtoreth.

## LESSON XIV.

## ELIJAH'S CHALLENGE.

B.C. 906.—I KINGS xviii. 20—39.

So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word.

Then said Elijah unto the people, I, even I only, remain a prophet of the LORD; but Baal's prophets are four hundred and fifty men.

Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under.

And call ye on the name of your gods, and I will call on the name of the LORD: and the god that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under.

And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.

And it came to pass at noon that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

And it came to pass when midday was past, and they prophesied \* until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down.

And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name:

And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

And he put the wood in order, and cut the bullock in pieces and laid

\* Sang and prayed.

him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.

And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

And the water ran round about the altar; and he filled the trench also with water.

And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again.

Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God.

## LESSON XV.

### *THE COMING OF THE RAIN.*

B.C. 906.—1 KINGS xviii. 40—46; xix. 1—3.

And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain.

So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees,

And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times.

And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not.

And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

†

Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time.

And when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there.

## LESSON XVI.

### ELIJAH ON MOUNT HOREB.

B.C. 906.—I KINGS xix. 4—21.

But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers.

And as he lay and slept under a juniper\* tree, behold, then an angel touched him, and said unto him, Arise and eat.

And he looked, and, behold, there was a cake baken on the coals,† and a cruse of water at his head. And he did eat and drink, and laid him down again.

And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.

And he arose, and did eat and drink, and went in the strength of that meat‡ forty days and forty nights unto Horeb the mount of God.

And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah?

And he said, I have been very jealous§ for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

And he said, Go forth, and stand upon the mount before the Lord. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake:

And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.

And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down

\* Retem, a kind of broom, with purple and white flowers, that grows in desolate places.

† Embers.

‡ Food.

§ Full of burning zeal.



thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria:

And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.

And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee?

And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

## LESSON XVII.

### THE SYRIAN INVASION.

B.C. 901.—1 KINGS XX. 1—21.

And Ben-hadad the king of Syria gathered all his host together: and there were thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.

And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine.

And the king of Israel answered and said, My lord, O king, according to thy saying, I am thine, and all that I have.

And the messengers came again and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

Yet I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away.

Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this man seeketh mischief: for he sent unto me

for my wives, and for my children, and for my silver, and for my gold ; and I denied him not.

And all the elders and all the people said unto him, Hearken not unto him, nor consent.

Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do : but this thing I may not do. And the messengers departed, and brought him word again.

And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me.

And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness\* boast himself as he that putteth it off.

And it came to pass, when Ben-hadad heard this message, as he was drinking, he and the kings in the pavilions,† that he said unto his servants, Set yourselves in array. And they set themselves in array against the city.

And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day ; and thou shalt know that I am the LORD.

And Ahab said, By whom? And he said, Thus saith the LORD, Even by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou.

Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two : and after them he numbered all the people, even all the children of Israel, being seven thousand.

And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

And the young men of the princes of the provinces went out first ; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

And he said, Whether they be come out for peace, take them alive ; or whether they be come out for war, take them alive.

So these young men of the princes of the provinces came out of the city, and the army which followed them.

And they slew every one his man : and the Syrians fled ; and Israel pursued them : and Ben-hadad the king of Syria escaped on an horse with the horsemen.

And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

\* Armour

† Bowers of branches.

## LESSON XVIII.

## THE DEFEAT OF THE SYRIANS.

B.C. 900.—I KINGS xx. 22—43.

And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest : for at the return of the year the king of Syria will come up against thee.

And the servants of the king of Syria said unto him, Their gods are gods of the hills ; therefore they were stronger than we ; but let us fight against them in the plain, and surely we shall be stronger than they.

And do this thing, Take the kings away, every man out of his place, and put captains in their rooms :

And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot : and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so.

And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight against Israel.

And the children of Israel were numbered, and were all present, and went against them : and the children of Israel pitched before them like two little flocks of kids ; but the Syrians filled the country.

And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the LORD.

And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined : and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

But the rest fled to Aphek, into the city ; and there a wall fell upon twenty and seven thousand of the men that were left. And Ben-hadad fled, and came into the city, into an inner chamber.

And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings : let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel : peradventure he will save thy life.

So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, Is he yet alive ? he is my brother.

Now the men did diligently observe whether any thing would come from him, and did hastily catch it : and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him ; and he caused him to come up into the chariot.

And Ben-hadad said unto him, The cities, which my father took from thy father, I will restore ; and thou shalt make streets for thee in Damascus,

as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

And a certain man of the sons of the prophets said unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man refused to smite him.

Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.

Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded him.

So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

And as the king passed by, he cried unto the king : and he said, Thy servant went out into the midst of the battle ; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man : if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver.

And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shall thy judgment be ; thyself hast decided it.

And he hasted, and took the ashes away from his face ; and the king of Israel discerned him that he was of the prophets.

And he said unto him, Thus saith the LORD, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

And the king of Israel went to his house heavy and displeased, and came to Samaria.

## LESSON XIX.

### NABOTH'S VINEYARD.

B.C. 899.—I KINGS xxi. 1—16.

And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house : and I will give thee for it a better vineyard than it ; or, if it seem good to thee, I will give thee the worth of it in money.

And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.

And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him : for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.

And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:

And set two men, sons of Belial,\* before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.

And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them.

They proclaimed a fast, and set Naboth on high among the people.

And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

## LESSON XX.

### THE SENTENCE UPON AHAB.

B.C. 899.—1 KINGS xxi. 17—29; 2 CHRON. xviii. i, 2;  
1 KINGS xxii. 3, 4.

And the word of the LORD came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria; behold, he is in the vineyard of Naboth, whither he is gone down to possess it.

\* Worthless men.

And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee : because thou hast sold thyself to work evil in the sight of the LORD.

Behold, I will bring evil upon thee, and will take away thy posterity, And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.

And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel.

Him that dieth of Ahab in the city the dogs shall eat ; and him that dieth in the field shall the fowls of the air eat.

But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up.

And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD cast out before the children of Israel.

And it came to pass, when Ahab heard these words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

And the word of the LORD came to Elijah the Tishbite, saying,

Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days : but in his son's days will I bring the evil upon his house.

\* \* \* \* \*

Now Jehoshaphat had riches and honour in abundance, and joined affinity\* with Ahab.

And after certain years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that he had with him.

And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria?

And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-Gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses.

\* Connected his family.

## LESSON XXI.

## MICAIAH THE SON OF IMLA.

B.C. 897.—1 KINGS xxii. 4—28 ; 2 CHRON. xviii. 4—27.

And Jehoshaphat said to the king of Israel, Enquire, I pray thee, at the word of the LORD to-day.

Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up ; for God will deliver it into the king's hand.

But Jehoshaphat said, Is there not here a prophet of the LORD besides, that we might enquire of him?

And the king of Israel said unto Jehoshaphat, There is yet one man, by whom we may enquire of the LORD : but I hate him ; for he never prophesied good unto me, but always evil : the same is Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

And the king of Israel called for one of his officers, and said, Fetch quickly Micaiah the son of Imla.

And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in their robes, and they sat in a void place \* at the entering in of the gate of Samaria ; and all the prophets prophesied before them.

And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until they be consumed.

And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper : for the LORD shall deliver it into the hand of the king.

And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets declare good to the king with one assent ; let thy word therefore, I pray thee, be like one of theirs, and speak thou good.

And Micaiah said, As the LORD liveth, even what my God saith, that will I speak.

And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd : and the LORD said, These have no master ; let them return therefore every man to his house in peace.

And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good unto me, but evil?

\* Open space.

Again he said, Therefore hear the word of the LORD ; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and on his left.

And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead ? And one spake saying after this manner, and another saying after that manner.

Then there came out a spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith ?

And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the LORD said, Thou shalt entice him, and thou shalt also prevail : go out and do even so.

Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee ?

And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself.

Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son ;

And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.

And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Hearken, O people, every one of you.

## LESSON XXII.

### THE BATTLE OF RAMOTH-GILEAD.

B.C. 897.—I KINGS xxii. 30—40 ; 2 CHRON. xix. 1—11.

And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle ; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.

But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him : and Jehoshaphat cried out.

And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.

And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness : \* wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host ; for I am wounded.

\* Between the joinings of his coat of mail.



And the battle increased that day : and the king was stayed up in his chariot against the Syrians, and died at even : and the blood ran out of the wound into the midst of the chariot.

And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

So the king died, and was brought to Samaria ; and they buried the king in Samaria.

And one washed the chariot in the pool of Samaria ; and the dogs licked up his blood ; and they washed his armour ; according unto the word of the LORD which he spake.

Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel ?

So Ahab slept with his fathers ; and Ahaziah his son reigned in his stead.

And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD ? therefore is wrath upon thee from before the LORD.

Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

And Jehoshaphat dwelt at Jerusalem : and he went out again through the people from Beer-sheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

And he set judges in the land throughout all the fenced cities of Judah, city by city,

And said to the judges, Take heed what ye do : for ye judge not for man, but for the LORD, who is with you in the judgment.

Wherefore now let the fear of the LORD be upon you ; take heed, and do it : for there is no iniquity\* with the LORD our God, nor respect of persons, † nor taking of gifts. ‡

Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem.

And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart.

And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and so wrath come upon you, and upon your brethren : this do, and ye shall not trespass.

And, behold, Amariah the chief priest is over you in all matters of the LORD ; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters : also the Levites shall be officers before you.

¶ courageously, and the LORD shall be with the good.

\* Injustice.

† Making a difference.

‡ Receiving bribes.

## LESSON XXIII.

## THE WAR WITH MOAB AND AMMON.

B.C. 896.—2 CHRON. XX. 1—19.

It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle.

Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea,\* and, behold, they be in Hazazon-tamar, which is En-gedi.

And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah.

And Judah gathered themselves together, to ask help of the LORD : even out of all the cities of Judah they came to seek the LORD.

And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court,

And said, O LORD God of our fathers, art not thou God in heaven ? and rulest not thou over all the kingdoms of the heathen ? and in thine hand is there not power and might, so that none is able to withstand thee ?

Art not thou our God, who didst drive out the inhabitants of this land before thy people Israël, and gavest it to the seed of Abraham thy friend for ever ?

And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

If, when evil cometh upon us, as the sword, judgement, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not ;

Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

O our God, wilt thou not judge them ? for we have no might against this great company that cometh against us ; neither know we what to do : but our eyes are upon thee.

And all Judah stood before the LORD, with their little ones, their wives, and their children.

Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation ;

And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid

\* The Dead Sea. The word in our version is *Aram*, probably meant for Edom.

nor dismayed by reason of this great multitude ; for the battle is not yours, but God's.

To-morrow go ye down against them : behold, they come up by the cliff of Ziz ; and ye shall find them at the end of the brook, before the wilderness of Jeruel.

Ye shall not need to fight in this battle : set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem : fear not, nor be dismayed ; to-morrow go out against them : for the LORD will be with you.

And Jehoshaphat bowed his head with his face to the ground : and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

## LESSON XXIV.

### THE VICTORY OF TEKOA.

B.C. 896.—2 CHRON. xx. 20—30, 35—37 ; 1 KINGS xxii. 49.

And they rose early in the morning, and went forth into the wilderness of Tekoa : and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem ; Believe in the LORD your God, so shall ye be established ; believe his prophets, so shall ye prosper.

And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD ; for his mercy endureth for ever.

And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah ; and they were smitten.

For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them : and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

And when Judah came toward the watch-tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped.

And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away : and they were three days in gathering of the spoil, it was so much.

And on the fourth day they assembled themselves in the valley of Berachah ; for there they blessed the LORD : therefore the name of the same place was called, The valley of Berachah, unto this day.

Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the fore-front of them, to go again to Jerusalem with joy ; for the LORD had made them to rejoice over their enemies.

And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD.

And the fear of God was on all the kingdoms of those countries, when they had heard that the LORD fought against the enemies of Israel.

So the realm of Jehoshaphat was quiet : for his God gave him rest round about.

And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly :

And he joined himself with him to make ships to go to Tarshish : and they made the ships in Ezion-gaber.

Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

## LESSON XXV.

### ELIJAH CALLING DOWN FIRE.

B.C. 896.—2 KINGS i. 1—17; iii. 2, 3.

Then Moab rebelled against Israel after the death of Ahab.

And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick ; and he sent messengers, and said unto them, Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease.

But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron ?

Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

And when the messengers turned back unto him, he said unto them, Why are ye now turned back ?

And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, Is it not because there is not a God in Israël, that thou sendest to enquire of Baal-zebub the god of Ekron ? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

And he said unto them, What manner of man was he which came up to meet you, and told you these words ?

And they answered him, He was an hairy man,\* and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.

\* In a hairy garment.

Then the king sent unto him a captain of fifty with his fifty. And he went up to him : and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down.

And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties ; therefore let my life now be precious in thy sight.

And the angel of the LORD said unto Elijah, Go down with him : be not afraid of him. And he arose, and went down with him unto the king.

And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron ; is it not because there is no God in Israel to enquire of his word ? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

So he died according to the word of the LORD which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah ; because he had no son.

And he wrought evil in the sight of the LORD ; but not like his father, and like his mother : for he put away the image of Baal that his father had made.

Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin ; he departed not therefrom.

## LESSON XXVI.

### ELIJAH TAKEN UP TO HEAVEN.

B.C. 896.—2 KINGS ii. 1—14.

And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

And Elijah said unto Elisha, Tarry here, I pray thee ; for the LORD hath sent me to Beth-el. And Elisha said unto him, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el.

And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day ? And he said, Yea, I know it ; hold ye your peace.

+

And Elijah said unto him, Elisha, tarry here, I pray thee ; for the LORD hath sent me to Jericho. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day ? And he answered, Yea, I know it ; hold ye your peace.

And Elijah said unto him, Tarry I pray thee, here ; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on.

And fifty men of the sons of the prophets went, and stood to view afar off : and they two stood by Jordan.

And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

And he said, Thou hast asked a hard thing : nevertheless, if thou see me when I am taken from thee, it shall be so unto thee ; but if not, it shall not be so.

And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder ; and Elijah went up by a whirlwind into heaven.

And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more : and he took hold of his own clothes, and rent them in two pieces.

He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan ;

And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah ? and when he also had smitten the waters, they parted hither and thither ; and Elisha went over.

## LESSON XXVII.

### ELISHA'S RETURN.

B.C. 896.—2 KINGS ii. 15—25.

And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

And they said unto him, Behold now, there be with thy servants fifty strong men ; let them go, we pray thee, and seek thy master : lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.

And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught,\* and the ground barren.

And he said, Bring me a new cruse, and put salt therein. And they brought it to him.

And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren land.

So the waters were healed unto this day, according to the saying of Elisha which he spake.

And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.

And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them.

And he went from thence to mount Carmel, and from thence he returned to Samaria.

## LESSON XXVIII.

### THE WAR WITH MOAB.

B.C. 896.—2 KINGS iii. 4—27.

And Mesha king of Moab was a sheep-master, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

And king Jehoram went out of Samaria the same time, and numbered all Israel.

And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I am as thou art, my people as thy people, and my horses as thy horses.

And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass† of seven days' journey: and there was no water for the host, and for the cattle that followed them.

And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!

\* Good for nothing.

† Went a round.

But Jehoshaphat said, Is there not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands \* of Elijah.

And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.

And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay : for the LORD hath called these three kings together, to deliver them into the hand of Moab.

And Elisha said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

But now bring me a minstrel.† And it came to pass, when the minstrel played, that the hand of the LORD came upon him.

And he said, Thus saith the LORD, Make this valley full of ditches.

For thus saith the LORD, Ye shall not see wind, neither shall ye see rain ; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

And this is but a light thing in the sight of the LORD : he will deliver the Moabites also into your hand.

And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.

And it came to pass in the morning, when the meat-offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border.

And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood.

And they said, This is blood : the kings are surely slain, and they have smitten one another : now therefore, Moab, to the spoil.

And when they came to the camp of Israel, the Israelites rose up, and smote the Moabites, so that they fled before them : but they went forward smiting the Moabites, even in their country.

And they beat down the cities, and on every good piece of land cast every man his stone, and filled it ; and they stopped all the wells of water, and felled all the good trees : only in Kir-haraseth‡ left they the stones thereof ; howbeit the slingers went about it, and smote it.

And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom : but they could not.

Then he took his eldest son that should have reigned in his stead, and offered him for a burnt-offering upon the wall. And there was great indignation against Israel : and they departed from him, and returned to their own land.

\* Ministered to.

† Musician.

‡ The city of bricks.



## LESSON XXIX.

THE MIRACLES OF THE OIL, THE GOURD, THE BREAD,  
AND THE AXE.

2 KINGS iv. 1—7, 38—44 ; vi. 1—7.

*The order of Elisha's miracles as they stand in the Book of Kings has been a little displaced here, in order to keep the longer histories of the Shunammite and of Naaman unbroken. The date is unfixed; it is only clear that they took place in the reign of Jehoram of Samaria, which lasted from 896 to 883.*

Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead ; and thou knowest that thy servant did fear the LORD : and the creditor is come to take unto him my two sons to be bondmen.

And Elisha said unto her, What shall I do for thee ? tell me, what hast thou in the house ? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels ; borrow not a few.

And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her ; and she poured out.

And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.

Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

And Elisha came again to Gilgal : and there was a dearth in the land ; and the sons of the prophets were sitting before him : and he said unto his servant, Set on the great pot, and seethe pottage\* for the sons of the prophets.

And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred† them into the pot of pottage : for they knew them not.

So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof.

But he said, Then bring meal. And he cast it into the pot ; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.

And there came a man from Baal-shalisha, and brought the man of God

\* Broth.

† Sliced.

bread of the first-fruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat.

And his servitor\* said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, They shall eat, and shall leave thereof.

So he set it before them, and they did eat, and left thereof, according to the word of the LORD.

And the sons of the prophets\* said unto\* Elisha,\* Behold now,\* the place where we dwell with thee is too strait† for us.

Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

So he went with them. And when they came to Jordan, they cut down wood.

But as one was felling a beam, the axe-head fell into the water: and he cried, and said, Alas, master! for it was borrowed.

And the man of God said, Where fell it? And he showed him the place. And he cut down a stick, and cast it in thither; and the iron did swim.

Therefore said he, Take it up to thee. And he put out his hand, and took it.

## LESSON XXX.

### THE SHUNAMMITE.

#### 2 KINGS iv. 8—24.

And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread.

And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually.

Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

And he said, Call her. And when he had called her, she stood in the door.

\* Servant.

† Narrow.

And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid.

And the woman bare a son at that season that Elisha had said unto her, according to the time of life.

And when the child was grown, it fell on a day, that he went out to his father to the reapers.

And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

And he said, Wherefore wilt thou go to him to-day? it is neither new moon, nor sabbath. And she said, Well.

Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee.

## LESSON XXXI.

### *THE RAISING THE SHUNAMMITE'S SON.*

#### 2 KINGS iv. 25—37.

So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite:

Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, Well.

And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the LORD hath hid it from me, and hath not told me.

Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

And the mother of the child said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

He went in therefore, and shut the door upon them twain, and prayed unto the LORD.

And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands : and he stretched himself upon the child ; and the flesh of the child waxed warm.

Then he returned, and walked in the house to and fro ; and went up, and stretched himself upon him : and the child sneezed seven times, and the child opened his eyes.

And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

## LESSON XXXII.

### THE LEPROSY OF NAAMAN.

B.C. 891.—2 KINGS v. 1—14.

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria : he was also a mighty man in valour, but he was a leper.

And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid ; and she waited on Naaman's wife.

And she said unto her mistress, Would God my lord were wit! the prophet that is in Samaria! for he would recover him of his leprosy.

And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

But Naaman was wroth, and went away, and said, Behold, I thought,

†

He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper.

Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

## LESSON XXXIII.

### THE LEPROSY OF GEHAZI.

#### 2 KINGS v. 15—27.

And Naaman returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant,

But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused.

And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the LORD.

In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: \* when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

And he said unto him, Go in peace. So he departed from him a little way.

But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the LORD liveth, I will run after him, and take somewhat of him.

So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well?

And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him.

\* The god of pomegranates.

And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed.

But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither.

And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?

The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

## LESSON XXXIV.

### ELISHA'S GUARDIANS.

B.C. 892.—2 KINGS vi. 8—23.

Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp.

And the man of God sent unto the king of Israel, saying, Beware that thou \* pass not such a place; for thither the Syrians are come down.

And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel?

And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan.

Therefore sent he thither horses, and chariots, and a great host; and they came by night, and compassed the city about.

And when the servant of the man of God was risen early and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

And he answered, Fear not: for they that be with us, are more than they that be with them.

And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

And Elisha said unto them, This is not the way, neither is this the city:

\* Or rather, guard well.

follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these men, that they may see. And the LORD opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them?

And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

## LESSON XXXV.

### *JEHORAM OF JUDAH.*

B.C. 892.—2 CHRON. xxi.

Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead.

And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these were the sons of Jehoshaphat king of Israel.

And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he was the firstborn.

Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and divers also of the princes of Israel.

Jehoram was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought that which was evil in the eyes of the LORD.

Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever.

In his days the Edomites revolted from under the dominion of Judah, and made themselves a king.

Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed\* him in, and the captains of the chariots.

\* Surrounded.

So the Edomites revolted from under the hand of Judah unto this day. The same time also did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit sin, and compelled Judah thereto.

And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a sinning, like to the sins of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself:

Behold, with a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods:

And thou shalt have great sickness by disease day by day.

Moreover the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians:

And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Ahaziah, the youngest of his sons.

And after all this the LORD smote him in his bowels with an incurable disease.

And it came to pass, that in process of time, after the end of two years, he died of sore diseases. And his people made no burning for him, like the burning of his fathers.

Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

## LESSON XXXVI.

### THE SIEGE OF SAMARIA.

B.C. 892.—2 KINGS vi. 24—33; vii. 1, 2.

And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria.

And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of small beans for five pieces of silver.

And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.

And he said, If the LORD do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress?

And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow.



So we boiled my son, and did eat him : and I said unto her on the next day, Give thy son, that we may eat him : and she hath hid her son.

And it came to pass, when the king heard the words of the woman, that he rent his clothes ; and he passed by upon the wall, and the people looked, and, behold, he had sackcloth within upon his flesh.

Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

But Elisha sat in his house, and the elders sat with him ; and the king sent a man from before him : but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head ? look, when the messenger cometh, shut the door, and hold him fast at the door : is not the sound of his master's feet behind him ?

And while he yet talked with them, behold, the messenger came down unto him : and he [Jehoram] said, Behold, this evil is of the LORD ; what should I wait for the LORD any longer ?

Then Elisha said, Hear ye the word of the LORD ; Thus saith the LORD, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

Then a lord on whose hand the king leaned answered the man of God, and said, Behold, if the LORD would make windows in heaven, might this thing be ? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

## LESSON XXXVII.

### THE SYRIAN CAMP DESERTED.

#### 2 KINGS vii. 3—20.

And there were four leprous men at the entering in of the gate : and they said one to another, Why sit we here until we die ?

If we say, We will enter into the city, then the famine is in the city, and we shall die there : and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians : if they save us alive, we shall live ; and if they kill us, we shall but die.

And they rose up in the twilight, to go unto the camp of the Syrians : and when they were come to the uttermost part of the camp of Syria, behold, there was no man there.

For the LORD had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host : and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life.

And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it ; and came again, and entered into another tent, and carried thence also, and went and hid it.

Then they said one to another, We do not well : this day is a day of good tidings, and we hold our peace : if we tarry till the morning light, some mischief will come upon us : now therefore come, that we may go and tell the king's household.

So they came and called unto the porter \* of the city : and they told them, saying, We came to the camp of the Syrians, and, behold, there was no man there, neither voice of man, but horses tied, and asses tied, and the tents as they were.

And he called the porters ; and they told it to the king's house within.

And the king arose in the night, and said unto his servants, I will now show you what the Syrians have done to us. They know that we be hungry ; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city, (behold, they are as all the multitude of Israel that are left in it : behold, I say, they are even as all the multitude of the Israelites that are consumed :) and let us send and see.

They took therefore two chariot horses ; and the king sent after the host of the Syrians, saying, Go and see.

And they went after them unto Jordan : and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the LORD.

And the king appointed the lord on whose hand he leaned to have the charge of the gate : and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria :

And that lord answered the man of God, and said, Now, behold, if the LORD should make windows in heaven, might such a thing be ? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

And so it fell out unto him : for the people trode upon him in the gate, and he died.

## LESSON XXXVIII.

### THE APPOINTMENT OF HAZAEL.

B.C. 885.—2 KINGS viii. 1—15.

Then spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn : for the LORD hath called for a famine ; and it shall also come upon the land seven years.

\* Gatekeeper.

And the woman arose, and did after the saying of the man of God : and she went with her household, and sojourned in the land of the Philistines seven years.

And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines : and she went forth to cry unto the king for her house and for her land.

And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life.

And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now.

And Elisha came to Damascus ; and Ben-hadad the king of Syria was sick ; and it was told him, saying, The man of God is come hither.

And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and enquire of the LORD by him, saying, Shall I recover of this disease ?

So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease ?

And Elisha said unto him, Go, say unto him, Thou mayest certainly recover : howbeit the LORD hath shewed me that he shall surely die.

And he settled his countenance stedfastly, until he was ashamed : and the man of God wept.

And Hazael said, Why weepeth my lord ? And he answered, Because I know the evil that thou wilt do unto the children of Israel : their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children on the ground.

And Hazael said, But what is thy servant a dog, that he should do this great thing ? And Elisha answered, The LORD hath shewed me that thou shalt be king over Syria.

So he departed from Elisha, and came to his master ; who said to him, What said Elisha to thee ? And he answered, He told me that thou shouldest surely recover.

And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died : and Hazael reigned in his stead.

## LESSON XXXIX.

## THE ANOINTING OF JEHU.

B.C. 885.—2 CHRON. xxii. 1—6; 2 KINGS ix. 1—15.

And the inhabitants of Jerusalem made Ahaziah the youngest son of Jehoram king in his stead : for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

Twenty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri.

He also walked in the ways of the house of Ahab : for his mother was his counsellor to do wickedly, and he was a son-in-law of the house of Ahab.

Wherefore he did evil in the sight of the LORD like the house of Ahab : for they were his counsellors, after the death of his father, to his destruction.

He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead : and the Syrians smote Joram.

And he returned to be healed in Jezreel because of the wounds which were given him at Ramoth, when he fought with Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

\* \* \* \* \*

And Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead :

And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber ;

Then take the box\* of oil, and pour it on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

So the young man, even the young man the prophet, went to Ramoth-gilead.

And when he came, behold, the captains of the host were sitting ; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us ? And he said, To thee, O captain.

And he arose, and went into the house ; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, even over Israel.

And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.

\* Or rather, a flask

For the whole house of Ahab shall perish :

And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah :

And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled.

Then Jehu came forth to the servants of his lord : and one said unto him, Is all well ? wherefore came this mad fellow to thee ? And he said unto them, Ye know the man and his communication.\*

And they said, It is false ; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.

So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria.

But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, then let none go forth nor escape out of the city to go to tell it in Jezreel.

## LESSON XL.

### THE FATE OF JEZEBEL.

B.C. 885.—2 KINGS ix. 16—27, 30—37.

So Jehu rode in a chariot and went to Jezreel ; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.

And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, Is it peace ?

So there went one on horseback to meet him, and said, Thus saith the king, Is it peace ? And Jehu said, What hast thou to do with peace ? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

Then he sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace ? And Jehu answered, What hast thou to do with peace ? turn thee behind me.

And the watchman told, saying, He came even unto them, and cometh not again : and the driving is like the driving of Jehu the son of Nimshi ; for he driveth furiously.

And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.

\* You know what he was, and what he would be likely to say.

And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the sins of thy mother Jezebel and her witchcrafts are so many?

And Joram turned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah.

And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.

Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon him;

Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this plat, saith the LORD. Now therefore take and cast him into the plat of ground, according to the word of the LORD.

But when Ahaziah the king of Judah saw this, he fled by the way of the garden house.

And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired\* her head, and looked out at a window.

And as Jehu entered in at the gate she said, Had Zimri peace, who slew his master?

And he lifted up his face to the window, and said, Who is on my side? who? and there looked out to him two or three slaves.

And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she is a king's daughter.

And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands.

Wherefore they came again, and told him. And he said, This is the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel:

And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.

## LESSON XLI.

### *THE DESTRUCTION OF THE HOUSE OF AHAB.*

B.C. 885.—2 KINGS x. 1—14; 2 CHRON. xxii. 8—12.

And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's children, saying,

\* Dressed.

Now, as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armour ;

Look even out the best and meetest\* of your master's sons, and set him on his father's throne, and fight for your master's house.

But they were exceedingly afraid, and said, Behold two kings stood not before him : how then shall we stand ?

And he that was over the house, and he that was over the city, the elders also, and the bringers up of the children, sent to Jehu, saying, We are thy servants, and will do all that thou shalt bid us ; we will not make any king : do thou that which is good in thine eyes.

Then he wrote a letter the second time to them, saying, If ye be mine, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow at this time. Now the king's sons, being seventy persons, were with the great men of the city, which brought them up.

And it came to pass when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jezreel.

And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be righteous : behold, I conspired against my master, and slew him : but who slew all these ?

Know now that there shall fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab : for the LORD hath done that which he spake by his servant Elijah.

So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.

And he arose and departed, and came to Samaria. And as he was at the shearing house in the way,

Jehu met with the brethren of Ahaziah king of Judah, and said, Who are ye ? And they answered, We are the brethren of Ahaziah ; and we go down to salute the children of the king and the children of the queen.

And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing house, even two and forty men ; neither left he any of the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

\* \* \* \* \*

And he sought Ahaziah : and they caught him, (for he was hid in Samaria,) and brought him to Jehu : and when they had slain him they buried him : Because, said they, he is the son of Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

But when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.

But Jehoshabeath, the daughter of the king, took Joash the son of

\* Fittest.

Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

And he was with them hid in the house of God six years : and Athaliah reigned over the land.

## LESSON XLII.

### THE DESTRUCTION OF THE BAAL-WORSHIPPERS.

B.C. 885.—2 KINGS x. 15—33, 36.

And when he was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him : and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart ? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand ; and he took him up to him into the chariot.

And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot.

And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.

And Jehu gathered all the people together, and said unto them, Ahab served Baal a little ; but Jehu shall serve him much.

Now therefore call unto me all the prophets of Baal, all his servants, and all his priests ; let none be wanting : for I have a great sacrifice to do to Baal : whosoever shall be wanting, he shall not live. But Jehu did it in subtilty, to the intent that he might destroy the worshippers of Baal.

And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed it.

And Jehu sent through all Israel : and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal ; and the house of Baal was full from one end to another.

And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him.

And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, and slay them ; let none come forth. And they smote them with the edge of the sword ; and the guard and the captains cast them out, and went to the city of the house of Baal.



And they brought forth the images out of the house of Baal, and burned them.

And they brake down the image of Baal, and brake down the house of Baal.

Thus Jehu destroyed Baal out of Israel.

Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Beth-el, and that were in Dan.

And the LORD said unto Jehu, Because thou has done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel.

But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart : for he departed not from the sins of Jeroboam, which made Israel to sin.

In those days the LORD began to cut Israel short : and Hazael smote them in all the coasts of Israel ;

From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan.

And the time that Jehu reigned over Israel in Samaria was twenty and eight years.

## LESSON XLIII.

### THE DEATH OF ATHALIAH.

B.C. 878.—2 CHRON. xxiii. 1—10 ; 2 KINGS x. 12—21.

And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds into covenant with him.

And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath said of the sons of David.

This is the thing that ye shall do ; A third part of you entering on the sabbath, of the priests and of the Levites, shall be porters of the doors ;

And a third part shall be at the king's house ; and a third part at the gate of the foundation : and all the people shall be in the courts of the house of the LORD.

But let none come into the house of the LORD, save the priests, and they that minister of the Levites ; they shall go in, for they are holy : but all the people shall keep the watch of the LORD.

And the Levites shall compass the king round about, every man with his weapons in his hand ; and whosoever else cometh into the house, he shall be put to death : but be ye with the king when he cometh in, and when he goeth out.

†

So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go out on the sabbath : for Jehoiada the priest dismissed not the courses.

Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that had been king David's, which were in the house of God.

And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about.

And he brought forth the king's son, and put the crown upon him, and gave him the testimony ; \* and they made him king, and anointed him ; and they clapped their hands, and said, God save the king.

And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the LORD.

And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets : and Athaliah rent her clothes, and cried, Treason, Treason.

But Jehoiada the priest commanded the captains of the hundreds, the officers of the hosts, and said unto them, Have her forth without the ranges : † and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.

And they laid hands on her ; and she went by the way by the which the horses came into the king's house : and there was she slain.

And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD's people ; between the king also and the people.

And all the people of the land went into the house of Baal, and brake it down ; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the LORD.

And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land ; and they brought down the king from the house of the Lord, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.

And all the people of the land rejoiced, and the city was in quiet : and they slew Athaliah with the sword beside the king's house.

Seven years old was Jehoash ‡ when he began to reign.

\* Book of the Law.

† Ranks of soldiers.

‡ Or, Joash. The meaning is, "The Lord gave."

## LESSON XLIV.

## YOASH'S REPAIRS OF THE TEMPLE.

B.C. 855, 856.—2 CHRON. xxiv. and 2 KINGS xii. *collated.*

Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also was Zibiah of Beer-sheba.

And Joash did that which was right in the sight of the LORD all the days of Jehoiada the priest.

But the high places were not taken away : the people still sacrificed and burnt incense in the high places.

And Jehoiada took for him two wives ; and he begat sons and daughters.

And it came to pass after this, that Joash was minded to repair the house of the LORD.

And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened it not.

And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, according to the commandment of Moses the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness ?

For the sons of Athaliah, that wicked woman, had broken up the house of God ; and also all the dedicated things of the house of the LORD did they bestow upon Baalim.

And Jehoash said to the priests, All the money of the dedicated things that is brought into the house of the LORD, even the money of every one that passeth the account, the money that every man is set at, and all the money that cometh into any man's heart to bring into the house of the LORD,

Let the priests take it to them, every man of his acquaintance : and let them repair the breaches of the house, wheresoever any breach shall be found.

But it was so, that in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house.

Then king Jehoash called for Jehoiada the priest, and the other priests, and said unto them, Why repair ye not the breaches of the house ? now therefore receive no more money of your acquaintance, but deliver it for the breaches of the house.

And the priests consented to receive no more money of the people, neither to repair the breaches of the house.

But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD : and the priests that kept the door put therein all the money that was brought into the house of the LORD.

And they made a proclamation through Judah and Jerusalem, to bring in to the LORD the collection that Moses the servant of God laid upon Israel in the wilderness.

And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that there was much money; the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it.

And when they had finished it, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, even vessels to minister, and to offer withal, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

## LESSON XLV.

### *JEHOAHAZ'S REIGN AND YOASH'S APOSTASY.*

B.C. 856.—2 KINGS xiii. 1—7; 2 CHRON. xxiv. 15—26.

In the three and twentieth year of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years.

And he did that which was evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

And the anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all their days.

And Jehoahaz besought the LORD, and the LORD hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them.

(And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime.)

Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, but walked therein: and there remained the grove\* also in Samaria.)

Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten

\* The pillar of wood.

chariots, and ten thousand footmen ; for the king of Syria had destroyed them, and had made them like the dust by threshing.

But Jehoiada waxed old, and was full of days when he died ; an hundred and thirty years old was he when he died.

And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them.

And they left the house of the LORD God of their fathers, and served groves and idols : and wrath came upon Judah and Jerusalem for this their trespass.

Yet he sent prophets to them, to bring them again unto the LORD ; and they testified against them : but they would not give ear.

And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper ? because ye have forsaken the LORD, he hath also forsaken you.

And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD.

Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon it, and require it.

And it came to pass at the end of the year, that the host of Syria came up against him : and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.

For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they executed judgment against Joash.

And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, in Millo, and he died : and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

And these are they that conspired against him ; Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith a Moabitess.

## LESSON XLVI.

### THE DEATH OF ELISHA.

B.C. 850.—2 KINGS xiii. 9—11, 14—25.

And Jehoahaz slept with his fathers ; and they buried him in Samaria : and Joash his son reigned in his stead.

In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years.

†

And he did that which was evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: but he walked therein.

\* \* \* \* \*

Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, my chariot of Israel, and the horsemen thereof.

And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

And he said to the king of Israel, Put thine hand upon the bow. And he put his hand upon it: and Elisha put his hands upon the king's hands.

And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them.

And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.

And the man of God was wroth with him, and said, Thou shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice.

And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

But Hazael king of Syria oppressed Israel all the days of Jehoahaz.

And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.

So Hazael king of Syria died; and Ben-hadad his son reigned in his stead.

And Jehoash the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him, and recovered the cities of Israel.

## LESSON XLVII.

### THE WAR OF AMAZIAH WITH EDOM.

B.C. 839.—2 CHRON. xxv. 1—13.

Amaziah was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

And he did that which was right in the sight of the LORD, but not with a perfect heart.

†

Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father.

But he slew not their children, but did as it is written in the law in the book of Moses, where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin : and he numbered them from twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield.

He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.

But there came a man of God to him, saying, O king, let not the army of Israel go with thee ; for the LORD is not with Israel, to wit, with all the children of Ephraim.

But if thou wilt go, do it, be strong for the battle : God shall make thee fall before the enemy : for God hath power to help, and to cast down.

And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel ? And the man of God answered, The LORD is able to give thee much more than this.

Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home again : wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

And Amaziah strengthened himself, and led forth his people, and went to the valley of Salt, and smote of the children of Seir ten thousand, and took Selah \* by war, and called the name of it Joktheel † unto this day.

And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

## LESSON XLVIII.

### AMAZIAH'S WAR WITH JOASH.

B.C. 826.—2 CHRON. xxv. 14—28.

Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them.

Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after

\* The Rock.

† The Lord hath conquered.

the gods of the people, which could not deliver their own people out of thine hand?

And it came to pass, as he talked with him, that the king said unto him, Art thou made of the king's counsel? forbear; why shouldst thou be smitten? Then the prophet forbore, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face.\*

And Joash king of Israel, sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.

Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldst thou meddle to thine hurt, that thou shouldst fall, even thou, and Judah with thee?

But Amaziah would not hear; for it came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom.

So Joash the king of Israel went up; and they saw one another in the face, both he and Amaziah king of Judah, at Beth-shemesh, which belongeth to Judah.

And Judah was put to the worse before Israel, and they fled every man to his tent.

And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits.

And he took all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages† also, and returned to Samaria.

And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.

Now the rest of the acts of Amaziah, first and last, behold, are they not written in the book of the kings of Judah and Israel?

Now after the time that Amaziah did turn away from following the LORD they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

And they brought him upon horses, and buried him with his fathers in the city of Judah.

\* Meet in battle.

† Men who were to be kept in his hands as pledges for the peaceable behaviour of their countrymen.



## LESSON XLIX.

## JEROBOAM II. AND THE PROPHETS.

B.C. 825.—2 KINGS xiv. 23—28.

In the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years.

And he did that which was evil in the sight of the LORD : he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher.

For the LORD saw the affliction of Israel, that it was very bitter : for there was not any shut up,\* nor any left, nor any helper for Israel.

And the LORD said not that he would blot out the name of Israel from under heaven : but he saved them by the hand of Jeroboam the son of Joash.

Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, which belonged to Judah, for Israel, are they not written in the book of the chronicles of the kings of Israel ?

## LESSON L.†

## HOSEA'S SONG OF THE FORGIVEN WIFE.

HOSEA ii. and iii. (abridged).

ABOUT B.C. 820.—*In the happier days of Israel, Solomon had sung of the congregation of Israel, the Church, as the bride bound to her heavenly spouse, God Himself. Now Hosea is taught to put forth a poem in which the unfaithfulness of the wife often pardoned by her husband is made a figure of the manner in which the people bound to God by covenant again and again deserted Him. His punishment and His mercy are both shown.*

Say ye unto your brethren, Ammi ;  
And to your sisters, Ruhamah.  
Plead with your mother, plead :  
For she is not my wife, neither am I her husband.

\* In reserve.

† Not for the younger ones.

For she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink.

Therefore, behold, I will hedge up thy way with thorns,

And make a wall, that she shall not find her paths.

And she shall follow after her lovers, but she shall not overtake them ;

And she shall seek them, but shall not find them :

Then shall she say, I will go and return to my first husband ;

For then was it better with me than now.

For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal.

Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her.

And now will I discover her folly\* in the sight of her lovers,

And none shall deliver her out of mine hand.

I will also cause all her mirth to cease, her feast-days, her new moons, and her sabbaths, and all her solemn feasts.

And I will destroy her vines and her fig-trees, whereof she hath said,

These are my rewards that my lovers have given me :

And I will make them a forest, and the beasts of the field shall eat them.

And I will visit upon her the days of Baalim,† wherein she burned incense to them, and she decked herself with her ear-rings and her jewels, and she went after her lovers, and forgot me, saith the LORD.

Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

And I will give her her vineyards from thence, and the valley of Achor for a door of hope :

And she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

\* \* \* \* \*

And I will betroth thee unto me for ever ;

Yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies.

I will even betroth thee unto me in faithfulness :

And thou shalt know the LORD.

And it shall come to pass in that day, I will hear, saith the LORD,

I will hear the heavens, and they shall hear the earth.

And the earth shall hear the corn, and the wine, and the oil ; and they shall hear Jezreel.

And I will sow her unto me in the earth ; and I will have mercy upon her that had not obtained mercy ; and I will say to them which were not my people, Thou art my people ; and they shall say, Thou art my God.

\* \* \* \* \*

For the children of Israel shall abide many days without a king, and

\* Marginal.

† Many gods.

without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim : \*

Afterward shall the children of Israel return, and seek the LORD their God, and David their king ; and shall fear the LORD and his goodness in the latter days.

## LESSON LI.†

### JOEL'S SONG OF THE LOCUSTS.

#### JOEL i. and ii. (abridged.)

B.C. 810.—*At the same time with Hosea lived the prophet Joel, who is thought to have been a prophet of Judah, as Hosea was of Israel. He does not date his book, but the time of it is gathered from the certainty that he was before Amos, who exactly notes the time of his first prophecy. It is at first sight a description of the terrible ravages of the locust.*

Tell ye your children of it,  
And let your children tell their children,  
And their children another generation.  
That which the palmer-worm hath left hath the locust eaten ;  
And that which the locust hath left hath the canker-worm eaten ;  
And that which the canker-worm hath left hath the caterpillar eaten.

Awake, ye drunkards, and weep ;  
And howl, all ye drinkers of wine,  
Because of the new wine ; for it is cut off from your mouth.  
For a nation is come up upon my land,  
Strong, and without number,  
Whose teeth are the teeth of a lion,  
And he hath the cheek-teeth of a great lion.  
He hath laid my vine waste, and barked my fig-tree :  
He hath made it clean bare, and cast it away ;  
The branches thereof are made white.  
Lament like a virgin girded with sackcloth for the husband of her youth.

The meat-offering and the drink-offering is cut off from the house of the LORD ;

The priests, the LORD'S ministers, mourn.  
The field is wasted, the land mourneth ; for the corn is wasted ;  
The new wine is dried up, the oil languisheth.  
Be ye ashamed, O ye husbandmen ;  
Howl, O ye vine-dressers,

\* Idolatrous emblems, like Rachel's or Michah's.

† Not for the younger ones.

For the wheat and for the barley ; because the harvest of the field is perished.

The vine is dried up, and the fig-tree languisheth ;  
The pomegranate tree, the palm-tree also, and the apple-tree,  
Even all the trees of the field, are withered :  
Because joy is withered away from the sons of men.

\* \* \* \* \*

A fire devoureth before them ;  
And behind them a flame burneth :  
The land is as the garden of Eden before them,  
And behind them a desolate wilderness ;  
Yea, and nothing shall escape them.  
The appearance of them is as the appearance of horses ;  
And as horsemen, so shall they run.  
Like the noise of chariots on the tops of mountains shall they leap,  
Like the noise of a flame of fire that devoureth the stubble,  
As a strong people set in battle array.  
Before their face the people shall be much pained :  
All faces shall gather blackness.  
They shall run like mighty men ;  
They shall climb the wall like men of war ;  
And they shall march every one on his ways,  
And they shall not break their ranks :  
Neither shall one thrust another ;  
They shall walk every one in his path :  
And when they fall upon the sword, they shall not be wounded.  
They shall run to and fro in the city ;  
They shall run upon the wall,  
They shall climb up upon the houses ;  
They shall enter in at the windows like a thief.

\* \* \* \* \*

Therefore also now, saith the LORD,  
Turn ye even to me with all your heart,  
And with fasting, and with weeping, and with mourning :  
And rend your heart, and not your garments,  
And turn unto the LORD your God :  
For he is gracious and merciful,  
Slow to anger, and of great kindness, and repenteth him of the evil.  
Who knoweth if he will return and repent,\*  
And leave a blessing behind him ;  
Even a meat-offering and a drink-offering unto the LORD your God ?

Blow the trumpet in Zion,  
Sanctify a fast, call a solemn assembly :  
Gather the people, sanctify the congregation,  
Assemble the elders, gather the children, and those that suck the breasts :

\* Change His purpose.

Let the bridegroom go forth of his chamber, and the bride out of her closet.

Let the priests, the ministers of the LORD, weep between the porch and the altar,

And let them say, Spare Thy people, O LORD, and give not thine heritage to reproach,

That the heathen should rule over them :

Wherefore should they say among the people, Where is their God ?

Then will the LORD be jealous for his land, and pity his people :

Yea, the LORD will answer and say unto his people,

Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith :

And I will no more make you a reproach among the heathen :

But I will remove far off from you the northern army,

And will drive him into a land barren and desolate, with his face toward the east sea,\*

And his hinder part toward the utmost sea ; †

And his stink shall come up,

And his ill savour shall come up, because he hath done great things.

Fear not, O land ;

Be glad and rejoice : for the LORD will do great things.

Be not afraid, ye beasts of the field :

For the pastures of the wilderness do spring,

For the tree beareth her fruit, the fig-tree and the vine do yield their strength.

Be glad then, ye children of Zion, and rejoice in the LORD your God :

For he hath given you the former rain moderately,

And he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

And the floors shall be full of wheat,

And the fats ‡ shall overflow with wine and oil.

And I will restore to you the years that the locust hath eaten,

The canker-worm, and the caterpillar, and the palmer-worm,

My great army which I sent among you.

And ye shall eat in plenty, and be satisfied,

And praise the name of the LORD your God,

That hath dealt wondrously with you :

And my people shall never be ashamed.

And ye shall know that I am in the midst of Israel,

And that I am the LORD your God, and none else :

And my people shall never be ashamed.

\* The Dead Sea.

† The Mediterranean.

‡ Wine vats.

## LESSON LII.\*

## JOEL'S SONG OF JUDGMENT.

B.C. 801.—JOEL ii. and iii. (*abridged*).

And it shall come to pass afterward, that I will pour out my Spirit upon all flesh ; and your sons and your daughters shall prophesy; your old men shall dream dreams, your young men shall see visions : and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

The sun shall be turned into darkness,  
And the moon into blood,  
Before the great and the terrible day of the LORD come.  
And it shall come to pass, that whosoever shall call on the name of  
the LORD shall be delivered :  
For in mount Zion and in Jerusalem shall be deliverance,  
As the LORD hath said,  
And in the remnant whom the LORD shall call.

For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat,† and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

\* \* \* \*

Proclaim ye this among the Gentiles ;  
Prepare war, wake up the mighty men,  
Let all the men of war draw near ; let them come up.  
Beat your plow-shares into swords,  
And your pruning-hooks into spears :  
Let the weak say, I am strong.  
Assemble yourselves, and come, all ye heathen,  
And gather yourselves together round about :  
Thither cause thy mighty ones to come down, O LORD.  
Let the heathen be wakened, and come up to the valley of Jehoshaphat :  
For there will I sit to judge all the heathen round about.  
Put ye in the sickle, for the harvest is ripe :  
Come, get you down ; for the press is full, the fats ‡ overflow ;  
For their wickedness is great.  
Multitudes, multitudes in the valley of decision :  
For the day of the LORD is near in the valley of decision.  
The sun and the moon shall be darkened,  
And the stars shall withdraw their shining.

\* Not for the younger ones.

† Judgment of God.

‡ Vats—vessels to receive the grape-juice.

The LORD also shall roar out of Zion,  
And utter his voice from Jerusalem;  
And the heavens and the earth shall shake :  
But the LORD will be the hope of his people,  
And the strength of the children of Israel.  
So shall ye know that I am the LORD your God  
Dwelling in Zion, my holy mountain :  
Then shall Jerusalem be holy,  
And there shall no strangers pass through her any more.

## LESSON LIII.

*UZZIAH, KING OF JUDAH.*

B.C. 810.—2 CHRON. xxvi. 3—21.

Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also was Jecoliah of Jerusalem.

And he did that which was right in the sight of the LORD, according to all that his father Amaziah did.

And he sought God in the days of Zechariah, who had understanding in the visions of God : and as long as he sought the LORD, God made him to prosper.

And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines.

And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims.

And the Ammonites gave gifts to Uzziah : and his name spread abroad even to the entering in of Egypt ; for he strengthened himself exceedingly.

Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning\* of the wall, and fortified them.

Also he built towers in the desert, and digged many wells : for he had much cattle, both in the low country, and in the plains : husbandmen also, and vine-dressers in the mountains, and in Carmel : for he loved husbandry.

Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, one of the king's captains.

The whole number of the chief of the fathers of the mighty men of valour were two thousand and six hundred.

And under their hand was an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons,† and bows, and slings to cast stones.

\* Projecting corner.

† Coats of mail.

And he made in Jerusalem engines, invented by cunning\* men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad ; for he was marvellously helped, till he was strong.

But when he was strong, his heart was lifted up to his destruction : for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.

And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men :

And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense ; go out of the sanctuary ; for thou hast trespassed ; neither shall it be for thine honour from the LORD God.

Then Uzziah was wroth, and had a censer in his hand to burn incense : and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence ; yea, himself hasted also to go out, because the LORD had smitten him.

And Uzziah the king was a leper unto the day of his death, and dwelt in a several† house, being a leper ; for he was cut off from the house of the LORD : and Jotham his son was over the king's house, judging the people of the land.

## LESSON LIV.‡

AMOS THE HERDSMAN.

ABOUT B.C. 800.—AMOS i. and ii. (*abridged*).

The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

And he said, The LORD will roar from Zion, and utter his voice from Jerusalem ; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

\*   \*   \*   \*   \*

Thus saith the LORD ; For three transgressions of Judah, and for four, I will not turn away the punishment thereof ;  
Because they have despised the law of the LORD,  
And have not kept his commandments,  
And their lies caused them to err,  
After the which their fathers have walked :

\* Skillful.

† Separate.

‡ Not for the young: ones.



But I will send a fire upon Judah,  
 And it shall devour the palaces of Jerusalem.  
 Thus saith the LORD; For three transgressions of Israel, and for  
 four,  
 I will not turn away the punishment thereof;  
 Because they sold the righteous for silver,  
 And the poor for a pair of shoes;  
 And they lay themselves down upon clothes laid to pledge by every  
 altar;  
 And they drink the wine of the condemned\* in the house of their god.  
 Yet destroyed I the Amorite before them,  
 Whose height was like the height of the cedars,  
 And he was strong as the oaks;  
 Yet I destroyed his fruit from above,  
 And his roots from beneath.  
 Also I brought you up from the land of Egypt,  
 And led you forty years through the wilderness,  
 To possess the land of the Amorite.  
 And I raised up of your sons for prophets,  
 And of your young men for Nazarites.  
 Is it not even thus, O ye children of Israel? saith the LORD.  
 But ye gave the Nazarites wine to drink;  
 And commanded the prophets, saying, Prophecy not.  
 Behold, I am pressed under you, as a cart is pressed that is full of  
 sheaves.  
 Therefore the flight shall perish from the swift,  
 And the strong shall not strengthen his force,  
 Neither shall the mighty deliver himself:  
 Neither shall he stand that handleth the bow;  
 And he that is swift of foot shall not deliver himself:  
 Neither shall he that rideth the horse deliver himself.  
 And he that is courageous among the mighty  
 Shall flee away naked in that day, saith the LORD.

## LESSON LV.†

### AMOS' WARNING

ABOUT B.C. 800.—AMOS iv. *and* v.

Prepare to meet thy God, O Israel.  
 For, lo, he that formeth the mountains, and createth the wind, and  
 declareth unto man what is his thought, that maketh the morning darkness,  
 and treadeth upon the high places of the earth; the LORD, the God of  
 Hosts, is his name.

\* Wine bought with the unjust fines they have extorted.

† Not for the little ones.

Hear ye this word which I take up against you,  
 Even a lamentation, O house of Israel.  
 The virgin of Israel is fallen ; she shall no more rise :  
 She is forsaken upon her land ; there is none to raise her up.  
 For thus saith the Lord GOD ;  
 The city that went out by a thousand shall leave an hundred,  
 And that which went forth by an hundred shall leave ten,  
 To the house of Israel.  
 For thus saith the LORD unto the house of Israel,  
 Seek ye me, and ye shall live :  
 But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-  
 sheba :  
 For Gilgal shall surely go into captivity,  
 And Beth-el shall come to nought.  
 Seek the LORD, and ye shall live ;  
 Lest he break out like fire in the house of Joseph, and devour it,  
 And there be none to quench it in Beth-el.  
 Ye who turn judgment to wormwood, \*  
 And leave off righteousness in the earth,  
 Seek him that maketh the seven stars and Orion,  
 And turneth the shadow of death into the morning,  
 And maketh the day dark with night :  
 That calleth for the waters of the sea,  
 And poureth them out upon the face of the earth :  
 The LORD is his name :  
 That strengtheneth the spoiled against the strong,  
 So that the spoiled shall come against the fortress.

\* \* \* \* \*

I hate, I despise your feast days,  
 And I will not smell in your solemn assemblies.  
 Though ye offer me burnt-offerings and your meat-offerings, I will  
 not accept them :  
 Neither will I regard the peace-offerings of your fat beasts.  
 Take thou away from me the noise of thy songs ;  
 For I will not hear the melody of thy viols.†  
 But let judgment run down as waters,  
 And righteousness as a mighty stream.  
 Have ye offered unto me sacrifices and offerings in the wilderness  
 forty years, O house of Israel ?  
 But ye have borne the tabernacle of your Moloch  
 And Chiun your images, the star of your god, which ye made to  
 yourselves.  
 Therefore will I cause you to go into captivity beyond Damascus,  
 Saith the LORD, whose name is The God of Hosts.

\* The bitterest of plants.

† Supposed to be a sort of harp.

## LESSON LVI.

## AMOS AND THE PRIEST OF BETHEL.

ABOUT B.C. 800.—AMOS vii. 7—17 ; ix. 8—15.

Thus he shewed me : and, behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand.

And the LORD said unto me, Amos, what seest thou ? And I said, A plumb-line. Then said the LORD, Behold, I will set a plumb-line in the midst of my people Israel :

I will not again pass by them any more :  
And the high places of Isaac shall be desolate,  
And the sanctuaries of Israel shall be laid waste ;  
And I will rise against the house of Jeroboam with the sword.

Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel : the land is not able to bear all his words.

For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there :

But prophesy not again any more at Beth-el : for it is the king's chapel, and it is the king's court.

Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son ; but I was an herdman, and a gatherer of sycamore fruit : \*

And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.

Now therefore hear thou the word of the LORD : Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac.

Therefore thus saith the LORD ; Thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line ; and thou shalt die in a polluted land : and Israel shall surely go into captivity forth of his land.

\* \* \* \* \*

Behold, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from off the face of the earth ; saying that I will not utterly destroy the house of Jacob, saith the LORD.

For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

\* Mulberry figs.

In that day will I raise up the tabernacle of David that is fallen,  
 And close up the breaches thereof ;  
 And I will raise up his ruins,  
 And I will build it as in the days of old :  
 That they may possess the remnant of Edom,  
 And of all the heathen, which are called by my name,  
 Saith the LORD that doeth this.  
 Behold, the days come, saith the LORD, that the plowman shall  
   overtake the reaper,  
 And the treader of grapes him that soweth seed ;  
 And the mountains shall drop sweet wine, and all the hills shall melt.  
 And I will bring again the captivity of my people of Israel,  
 And they shall build the waste cities, and inhabit them ;  
 And they shall plant vineyards, and drink the wine thereof ;  
 They shall also make gardens, and eat the fruit of them.  
 And I will plant them upon their land,  
 And they shall no more be pulled up out of their land which I have  
   given them,  
 Saith the LORD thy God.

## LESSON LVII.

### † JONAH'S VOYAGE.

B.C. 790.—JONAH i. 1—16.

Now the word of the LORD came unto Jonah the son of Amittai, saying,

Arise, go to Nineveh, that great city, and cry against it ; for their wickedness is come up before me.

But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa ; and he found a ship going to Tarshish : so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

Then the mariners were afraid, and cried every man unto his god, and cast forth the wares\* that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship ; and he lay, and was fast asleep.

So the shipmaster came to him, and said unto him, What meanest thou, O sleeper ? arise, call upon thy God, if so be that God will think upon us, that we perish not.

And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.

\* Goods.

Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; what is thine occupation? and whence comest thou? what is thy country? and of what people art thou?

And he said unto them, I am an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land.

Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought,\* and was tempestuous.

And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.

Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them.

Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee

So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging.

Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.

## LESSON LVIII.

### *JONAH IN THE WHALE'S BELLY.*

B.C. 790.—JONAH i. 17; ii.

Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

Then Jonah prayed unto the LORD his God out of the fish's belly, And said,

I cried by reason of mine affliction unto the LORD, and he heard me;  
Out of the belly of hell cried I, and thou heardest my voice.

For thou hadst cast me into the deep, in the midst of the seas;

And the floods compassed me about:

All thy billows and thy waves passed over me.

Then I said, I am cast out of thy sight;

Yet I will look again toward thy holy temple.

The waters compassed me about, even to the soul:

The depth closed me round about, the weeds were wrapped about  
my head.

I went down to the bottoms of the mountains;

\* Worked, whirling as if it were boiling.

The earth with her bars was about me for ever :  
Yet hast thou brought up my life from corruption, O LORD my God.  
When my soul fainted within me I remembered the LORD :  
And my prayer came in unto thee, into thine holy temple.  
They that observe lying vanities forsake their own mercy.  
But I will sacrifice unto thee with the voice of thanksgiving ;  
I will pay that that I have vowed.  
Salvation is of the LORD.

And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.

## LESSON LIX.

### JONAH PREACHING AT NINEVEH.

ABOUT B.C. 790.—JONAH iii.

And the word of the LORD came unto Jonah the second time, saying,  
Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey.

And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes.

And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything : let them not feed, nor drink water :

But let man and beast be covered with sackcloth, and cry mightily unto God : yea, let them turn every one from his evil way, and from the violence that is in their hands.

Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not ?

And God saw their works, that they turned from their evil way ; and God repented of the evil, that he had said that he would do unto them ; and he did it not.

## LESSON LX.

## JONAH'S GOURD.

ABOUT B.C. 790.—JONAH iv.

But it displeased Jonah exceedingly, and he was very angry.

And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

Therefore now, O LORD, take, I beseech thee, my life from me; for it is better for me to die than to live.

Then said the LORD, Doest thou well to be angry?

So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

And the LORD God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.

And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.

Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:

And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

## LESSON LXI.

## THE REIGNS OF ZACHARIAH AND SHALLUM.

B.C. 773.—2 KINGS xv. 8—15; HOSEA vii. 1—7.

In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

And he did that which was evil in the sight of the LORD, as his fathers  
†

had done : he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

\* \* \* \* \*

When I would have healed Israel,  
Then the iniquity of Ephraim was discovered,  
And the wickedness of Samaria :  
For they commit falsehood ; and the thief cometh in,  
And the troop of robbers spoileth without.  
And they consider not in their hearts that I remember all their  
wickedness :  
Now their own doings have beset them about ;  
They are before my face.  
They make the king glad with their wickedness,  
And the princes with their lies.  
As an oven heated by the baker, who ceaseth from raising after he  
hath kneaded the dough, until it be leavened.  
In the day of our king the princes have made him sick with bottles  
of wine ;  
He stretched out his hands with scorners.  
For they have made ready their heart like an oven, whiles they lie  
in wait :  
Their baker sleepeth all the night ;  
In the morning it burneth as a flaming fire.  
They are all hot as an oven,  
And have devoured their judges :  
All their kings are fallen :  
There is none among them that calleth unto me.

\* \* \* \* \*

And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead.

And the rest of the acts of Zachariah, behold, they are written in the book of the chronicles of the kings of Israel.

This was the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth generation. And so it came to pass.

Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah ; and he reigned a full month in Samaria.

For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

And the rest of the acts of Shallum, and his conspiracy which he made, behold, they are written in the book of the chronicles of the kings of Israel.



## LESSON LXII.

## THE REIGN OF MENAHEM.

B.C. 771.—2 KINGS xv. 16—25; HOSEA xi. 1—10.

Then Menahem smote Tiphseh, and all that were therein, and the coasts thereof from Tirzah : because they opened not to him, therefore he smote it.

In the nine and thirtieth year of Azariah \* king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria.

And he did that which was evil in the sight of the LORD : he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

And Pul the king of Assyria came against the land : and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand.

And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

And the rest of the acts of Menahem, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

And Menahem slept with his fathers ; and Pekahiah his son reigned in his stead.

In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years.

And he did that which was evil in the sight of the LORD : he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieh, and with him fifty men of the Gileadites : and he killed him, and reigned in his room.

\* \* \* \* \*

† When Israel was a child, then I loved him,  
And called my son out of Egypt.  
As they called them, so they went from them :  
They sacrificed unto Baalim, ‡ and burned incense to graven images.  
I taught Ephraim also to go, taking them by their arms ;  
But they knew not that I healed them.  
I drew them with cords of a man, with bands of love :  
And I was to them as they that take off the yoke on their jaws,  
And I laid meat unto them.  
He shall not return into the land of Egypt,  
But the Assyrian shall be his king,  
Because they refused to return.

\* Uzziah.

† Not for the little ones.

‡ Many gods.

And the sword shall abide on his cities,  
 And shall consume his branches, and devour them,  
 Because of their own counsels.  
 And my people are bent to backsliding from me :  
 Though they called them to the most High,  
 None at all would exalt him.  
 How shall I give thee up, Ephraim ?  
 How shall I deliver thee, Israel ?  
 How shall I make thee as Admah ? how shall I set thee as Zeboim ?  
 Mine heart is turned within me, my repentings are kindled together.  
 I will not execute the fierceness of mine anger,  
 I will not return to destroy Ephraim,  
 For I am God, and not man ;  
 The Holy One in the midst of thee :  
 And I will not enter into the city.  
 They shall walk after the LORD :  
 He shall roar like a lion :  
 When he shall roar, then the children shall tremble from the west.

## LESSON LXIII.

*ISAIAH'S SONG OF THE VINEYARD, AND JOTHAM'S REIGN.*

B.C. 758.—IS. v. 1—7; 2 CHRON. xxvi. 23, xxvii. 1—6.

Now will I sing to my well-beloved a song of my beloved touching  
 his vineyard.

My well-beloved hath a vineyard in a very fruitful hill :

And he fenced it, and gathered out the stones thereof,

And planted it with the choicest vine,

And built a tower in the midst of it,

And also made a winepress therein :

And he looked that it should bring forth grapes,

And it brought forth wild grapes.

And now, O inhabitants of Jerusalem, and men of Judah,

Judge, I pray you, betwixt me and my vineyard.

What could have been done more to my vineyard, that I have not  
 done in it ?

Wherefore, when I looked that it should bring forth grapes,  
 Brought it forth wild grapes ?

And now go to ; I will tell you what I will do to my vineyard :

I will take away the hedge thereof, and it shall be eaten up,

And break down the wall thereof, and it shall be trodden down :

And I will lay it waste :

It shall not be pruned, nor digged ;

But there shall come up briers and thorns :

I will also command the clouds that they rain no rain upon it.

For the vineyard of the LORD of hosts is the house of Israel,  
 And the men of Judah his pleasant plant :  
 And he looked for judgment, but beheld oppression ;  
 For righteousness, but behold a cry.

So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings ; for they said, He is a leper ; and Jotham his son reigned in his stead.

Jotham was twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also was Jerushah, the daughter of Zadok.

And he did that which was right in the sight of the LORD, according to all that his father Uzziah did : howbeit he entered not into the temple of the LORD. And the people did yet corruptly.

He built the high gate of the house of the LORD, and on the wall of Ophel\* he built much.

Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.

He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year, and the third.

So Jotham became mighty, because he prepared his ways before the LORD his God.

## LESSON LXIV.

### THE VISION OF ISAIAH.

B.C. 758.—ISAIAH vi.

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

Above it stood the seraphims : each one had six wings ; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

And one cried unto another, and said,

Holy, holy, holy, is the LORD of hosts :  
 The whole earth is full of his glory.

And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Then said I, Woe is me ! for I am undone ; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips : for mine eyes have seen the King, the LORD of hosts.

Then flew one of the seraphims unto me, having a live coal† in his hand, which he had taken with the tongs from off the altar :

\* The lofty place.

† Burning wood ember.

And he laid it upon my mouth, and said, Lo, this hath touched thy lips ;  
and thine iniquity is taken away, and thy sin purged.

Also I heard the voice of the LORD, saying, Whom shall I send, and  
who will go for us ? Then said I, Here am I ; send me.

And he said, Go, and tell this people,

Hear ye indeed, but understand not ;

And see ye indeed, but perceive not.

Make the heart of this people fat,

And make their ears heavy,

And shut their eyes ; lest they see with their eyes, and hear with  
their ears,

And understand with their heart, and convert,\* and be healed.

Then said I, Lord, how long ?

And he answered,

Until the cities be wasted without inhabitant,

And the houses without man,

And the land be utterly desolate,

And the LORD have removed men far away,

And there be a great forsaking in the midst of the land.

But yet in it shall be a tenth, and it shall return, and shall be  
eaten : †

As a teil tree, ‡ and as an oak, whose substance is in them,

When they cast their leaves :

So the holy seed shall be the substance thereof.

## LESSON LXV.\*

### THE RELEASE OF THE CAPTIVES.

B.C. 742.—2 KINGS xv. 37, 38 ; 2 CHRON. xxviii. 1—15.

In those days the LORD began to send against Judah Rezin the king of  
Syria, and Pekah the son of Remaliah.

And Jotham slept with his fathers, and was buried with his fathers in the  
city of David his father : and Ahaz his son reigned in his stead.

\* \* \* \* \*

Ahaz was twenty years old when he began to reign, and he reigned six-  
teen years in Jerusalem : but he did not that which was right in the sight of  
the LORD, like David his father :

For he walked in the ways of the kings of Israel, and made also molten  
images for Baalim.

Moreover he burnt incense in the valley of the son of Hinnom, and burnt  
his children in the fire, after the abominations of the heathen whom the  
LORD had cast out before the children of Israel.

† Change.

‡ Consumed.

‡ A sort of oak.

He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

Wherefore the LORD his God delivered him into the hand of the king of Syria ; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, which were all valiant men ; because they had forsaken the LORD God of their fathers.

And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah that was next to the king.

And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

But a prophet of the LORD was there, whose name was Oded : and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage that reacheth up unto heaven.

And now ye purpose to keep under the children of Judah and Jerusalem for bond-men and bond-women unto you : but are there not with you, even with you, sins against the LORD your God ?

Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren : for the fierce wrath of the LORD is upon you.

Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

And said unto them, Ye shall not bring in the captives hither : for whereas we have offended against the LORD already, ye intend to add more to our sins and to our trespass : for our trespass is great, and there is fierce wrath against Israel.

So the armed men left the captives and the spoil before the princes and all the congregation.

And the men which were expressed by name \* rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren : then they returned to Samaria.

\* Mentioned in lists.

## LESSON LXVI.

## THE SIGN TO AHAZ.

B.C. 741.—ISAIAH vii. 1—17.

And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub\* thy son, at the end of the conduit of the upper pool in the highway of the fuller's field ;

And say unto him,

Take heed, and be quiet ;

Fear not, neither be faint-hearted

For the two tails of these smoking firebrands,

For the fierce anger of Rezin with Syria, and of the son of Remaliah,

Because Syria, Ephraim, and the son of Remaliah,

Have taken evil counsel against thee, saying,

Let us go up against Judah, and vex it,

And let us make a breach therein for us,

And set a king in the midst of it, even the son of Tabeal :

Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.

For the head of Syria is Damascus,

And the head of Damascus is Rezin ;

And within threescore and five years shall Ephraim be broken, that it be not a people.

And the head of Ephraim is Samaria,

And the head of Samaria is Remaliah's son.

If ye will not believe, surely ye shall not be established.

Moreover the LORD spake again unto Ahaz, saying,

Ask thee a sign of the LORD thy God ;

Ask it either in the depth, or in the height above.

But Ahaz said, I will not ask, neither will I tempt the LORD.

And he said, Hear ye now, O house of David ;

Is it a small thing for you to weary men, but will ye weary my God also ?

Therefore the LORD himself shall give you a sign ;

Behold, a virgin shall conceive, and bear a son,

And shall call his name Immanuel.†

Butter and honey shall he eat,

\* A remnant shall return.

† God with us.

That he may know to refuse the evil, and choose the good.  
 For before the child shall know  
 To refuse the evil, and choose the good,  
 The land that thou abhorrest shall be forsaken of both her kings.  
 The LORD shall bring upon thee,  
 And upon thy people, and upon thy father's house,  
 Days that have not come,  
 From the day that Ephraim departed from Judah ;  
 Even the king of Assyria.

## LESSON LXVII.

### AHAZ'S ALLIANCE.\*

B.C. 741.—2 KINGS xvi. 7, 8 ; 2 CHRON. xxviii. 17—19 ; IS. viii. 1, 8.

So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I am thy servant and thy son : come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent it for a present to the king of Assyria.

\* \* \* \* \*

For again the Edomites had come and smitten Judah, and carried away captives.

The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shcho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof : and they dwelt there.

For the LORD brought Judah low because of Ahaz king of Israel ; for he made Judah naked,† and transgressed sore against the LORD.

\* \* \* \* \*

Moreover the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz.

And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

And the prophetess conceived and bare a son. Then said the LORD to me, Call his name Maher-shalal-hash-baz.‡

For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

The LORD spake also unto me again, saying,

Forasmuch as this people refuseth the waters of Shiloah that go softly,

And rejoice in Rezin and Remaliah's son ;

\* Not for the younger ones.

† Defenceless.

‡ Make haste to the spoil.

Now therefore, behold, the Lord bringeth up upon them  
The waters of the river, strong and many,  
Even the king of Assyria, and all his glory :  
And he shall come up over all his channels,  
And go over all his banks :  
And he shall pass through Judah ;  
He shall overflow and go over,  
He shall reach even to the neck ;  
And the stretching out of his wings shall fill the breadth of thy land,  
O Immanuel.

## LESSON LXVIII.

## THE APOSTASY OF AHAZ.

B.C. 740.—2 KINGS xvi. 9—18 ; 2 CHRON. xxviii. 20—25.

And the king of Assyria hearkened unto him : for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin.

And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that was at Damascus : and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus : so Urijah the priest made it against king Ahaz came from Damascus.

And when the king was come from Damascus, the king saw the altar : and the king approached to the altar, and offered thereon.

And he burnt his burnt-offering and his meat-offering, and poured his drink-offering, and sprinkled the blood of his peace-offerings, upon the altar.

And he brought also the brasen altar, which was before the LORD, from the fore-front of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.

And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt-offering, and the evening meat-offering, and the king's burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings ; and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice : and the brasen altar shall be for me to inquire by.

Thus did Urijah the priest, according to all that king Ahaz commanded.

And king Ahaz cut off the borders of the bases, and removed the layer from off them ; and took down the sea from off the brasen oxen that were under it, and put it upon a pavement of stones.

And the covert \* for the sabbath that they had built in the house, and

\* Shelter used on the Sabbath-day.



the king's entry without, turned he from the house of the LORD for the king of Assyria.

And Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not.

For Ahaz took away a portion out of the house of the LORD, and out of the house of the king, and of the princes, and gave it unto the king of Assyria : but he helped him not.

And in the time of his distress did he trespass yet more against the LORD : this is that king Ahaz.

For he sacrificed unto the gods of Damascus, which smote him : and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.

And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.

And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

## LESSON LXIX.

### THE CHILD OF PROPHECY.\*

B.C. 740.—ISAIAH viii. 13—15, 18—22 ; ix. 1—7 ; MICAH v. 1—5.

Sanctify the LORD of hosts himself ;  
And let him be your fear, and let him be your dread.  
And he shall be for a sanctuary ;  
But for a stone of stumbling and for a rock of offence to both the  
houses of Israel,  
For a gin and for a snare to the inhabitants of Jerusalem.  
And many among them shall stumble, and fall,  
And be broken, and be snared, and be taken.

Behold, I and the children whom the LORD hath given me  
Are for signs and for wonders in Israel  
From the LORD of hosts, which dwelleth in mount Zion.  
And when they shall say unto you, Seek unto them that have  
familiar spirits,  
And unto wizards that peep,† and that mutter :  
Should not a people seek unto their God ?  
For the living to the dead ?  
To the law and to the testimony :  
If they speak not according to this word,  
It is because there is no light in them.

\* Not for the younger ones.

† Chirp.

And they shall pass through it, hardly bestead \* and hungry :  
 And it shall come to pass, that when they shall be hungry,  
 They shall fret themselves,  
 And curse their king and their God, and look upward.  
 And they shall look unto the earth ;  
 And behold trouble and darkness, dimness of anguish ;  
 And they shall be driven to darkness.

† Nevertheless the dimness shall not be such as was in her vexation,  
 When at the first he lightly afflicted the land of Zebulun and the  
 land of Naphtali,  
 And afterward did more grievously afflict her  
 By the way of the sea, beyond Jordan, in Galilee of the nations.  
 The people that walked in darkness have seen a great light :  
 They that dwell in the land of the shadow of death, upon them  
 hath the light shined.  
 Thou hast multiplied the nation, and ‡ increased the joy :  
 They joy before thee according to the joy in harvest,  
 And as men rejoice when they divide the spoil.  
 For thou hast broken the yoke of his burden,  
 And the staff of his shoulder,  
 The rod of his oppressor,  
 As in the day of Midian.  
 For every battle of the warrior is with confused noise,  
 And garments rolled in blood ;  
 But this shall be with burning and fuel of fire.  
 For unto us a Child is born,  
 Unto us a Son is given :  
 And the government shall be upon his shoulder :  
 And his name shall be called Wonderful, Counsellor, The mighty  
 God,  
 The everlasting Father, The Prince of Peace.  
 Of the increase of his government and peace there shall be no end,  
 Upon the throne of David, and upon his kingdom,  
 To order it, and to establish it with judgment and with justice from  
 henceforth even for ever. The zeal of the LORD of hosts will  
 perform \*his.

\* \* \* \* \*  
 Now gather thyself in troops, O daughter of troops :  
 He hath laid siege against us :  
 They shall smite the judge of Israel with a rod upon the cheek.  
 But thou, Beth-lehem Ephratah,  
 Though thou be little among the thousands of Judah,  
 Yet out of thee shall he come forth unto me that is to be ruler in  
 Israel ;  
 Whose goings forth have been from of old, from everlasting.  
 Therefore will he give them up,  
 Until the time that she hath brought forth :

\* Distressed.

† Here let the younger begin.

‡ The word "not," in our version, is decided to be a mistranslation.

Then the remnant of his brethren shall return unto the children of Israel.

And he shall stand and feed in the strength of the LORD,  
In the majesty of the name of the LORD his God ;  
And they shall abide :  
For now shall he be great unto the ends of the earth.  
And this man shall be the peace.

## LESSON LXX.

### HEZEKIAH CLEANSSES THE TEMPLE.

B.C. 730—726.—2 KINGS xvii. 1, 2 ; xviii. 1—6 ; 2 CHRON. xxix.  
3—11, 15—19.

In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years.

And he did that which was evil in the sight of the LORD, but not as the kings of Israel that were before him.

\* \* \* \* \*  
Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign.

Twenty and five years old was he when he began to reign ; and he reigned twenty and nine years in Jerusalem. His mother's name also was Abi, the daughter of Zachariah.

And he did that which was right in the sight of the LORD, according to all that David his father did.

He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made : for unto those days the children of Israel did burn incense to it : and he called it Nehushtan.\*

He trusted in the LORD God of Israel ; so that after him was none like him among all the kings of Judah, nor any that were before him.

For he clave to the LORD, and departed not from following him, but kept his commandments, which the LORD commanded Moses.

\* \* \* \* \*  
He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them.

And he brought in the priests and the Levites, and gathered them together into the east street,

And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place.

For our fathers have trespassed, and done that which was evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned their backs.

\* A piece of brass.

Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt-offerings in the holy place unto the God of Israel.

Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment,\* and to hissing, as ye see with your eyes.

For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this.

Now it is in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

My sons, be not now negligent : for the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.

\* \* \* \* \*

And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD.

And the priests went into the inner part of the house of the LORD, to cleanse it, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took it, to carry it out abroad into the brook Kidron.

Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD : so they sanctified the house of the LORD in eight days ; and in the sixteenth day of the first month they made an end.

Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt-offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.

Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they are before the altar of the LORD.

## LESSON LXXI.

### HEZEKIAH'S PASSOVER.

B.C. 730.—2 CHRON. xxx. (*abridged*.)

And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem : for they had not done it of a long time in such sort as it was written.

So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king,

\* Consternation.

saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria.

And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, who therefore gave them up to desolation, as ye see.

Now be ye not stiffnecked, as your fathers were, but yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever : and serve the LORD your God, that the fierceness of his wrath may turn away from you.

For if ye turn again unto the LORD, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land : for the LORD your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun : but they laughed them to scorn, and mocked them.

Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.

And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron.

Then they killed the passover on the fourteenth day of the second month : and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt-offerings into the house of the LORD.

And they stood in their place after their manner, according to the law of Moses the man of God : the priests sprinkled the blood, which they received of the hand of the Levites.

For there were many in the congregation that were not sanctified : therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the LORD.

For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one

That prepareth his heart to seek God, the LORD God of his fathers, though he be not cleansed according to the purification of the sanctuary.

And the LORD hearkened to Hezekiah, and healed the people.

And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness : and the Levites and the priests praised the LORD day by day, singing with loud instruments unto the LORD.

And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD : and they did eat throughout the feast seven days, offering peace-offerings, and making confession to the LORD God of their fathers.

And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

So there was great joy in Jerusalem : for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem.

Then the priests the Levites arose and blessed the people : and their voice was heard, and their prayer came up to his holy dwelling-place, even unto heaven.

## LESSON LXXII.

### THE CAPTIVITY OF THE ISRAELITES.

B.C. 721.—2 CHRON. xxxi. 1 ; 2 KINGS xviii. 7, 8 ; xvii. 3—6 ;

PSALM lxxx.

Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

And the LORD was with Hezekiah ; and he prospered whithersoever he went forth : and he rebelled against the king of Assyria, and served him not.

He smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

Against Hoshea came up Shalmaneser king of Assyria ; and Hoshea became his servant, and gave him presents.

And the king of Assyria found conspiracy in Hoshea : for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year : therefore the king of Assyria shut him up, and bound him in prison.

Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

Give ear, O Shepherd of Israel,  
Thou that leadest Joseph like a flock ;  
Thou that dwellest between the cherubims, shine forth.  
Before Ephraim and Benjamin and Manasseh  
Stir up thy strength, and come and save us.  
Turn us again, O God, and cause thy face to shine ;  
And we shall be saved.

O LORD God of hosts,  
How long wilt thou be angry against the prayer of thy people ?  
Thou feedest them with the bread of tears ;  
And givest them tears to drink in great measure.  
Thou makest us a strife unto our neighbours :  
And our enemies laugh among themselves.  
Turn us again, O God of hosts, and cause thy face to shine ;  
And we shall be saved.

Thou hast brought a vine out of Egypt :  
Thou hast cast out the heathen, and planted it.  
Thou preparedst room before it,  
And didst cause it to take deep root,  
And it filled the land.  
The hills were covered with the shadow of it,  
And the boughs thereof were like the goodly cedars.  
She sent out her boughs unto the sea,  
And her branches unto the river.

Why hast thou then broken down her hedges,  
So that all they which pass by the way do pluck her ?  
The boar out of the wood doth waste it,  
And the wild beast of the field doth devour it.  
Return, we beseech thee, O God of hosts :  
Look down from heaven, and behold, and visit this vine ;  
And the vineyard which thy right hand hath planted,  
And the branch that thou madest strong for thyself.  
It is burned with fire, it is cut down :  
They perish at the rebuke of thy countenance.  
Let thy hand be upon the man of thy right hand :  
Upon the son of man whom thou madest strong for thyself.  
So will not we go back from thee :  
Quicken us, and we will call upon thy name.  
Turn us again, O LORD God of hosts, cause thy face to shine ;  
And we shall be saved.

## LESSON LXXIII.\*

### THE ROD OF YESSE.

ABOUT B.C. 716.—ISAIAH x. 24—34 ; xi. 1—12.

Therefore thus saith the Lord GOD of hosts,  
O my people that dwellest in Zion,  
Be not afraid of the Assyrian :  
He shall smite thee with a rod,  
And shall lift up his staff against thee, after the manner of Egypt.

\* Not for the younger ones.

For yet a very little while, and the indignation shall cease,  
And mine anger in their destruction.  
And the LORD of hosts shall stir up a scourge for him  
According to the slaughter of Midian at the rock of Oreb ;  
And as his rod was upon the sea,  
So shall he lift it up after the manner of Egypt.  
And it shall come to pass in that day,  
That his burden shall be taken away from off thy shoulder,  
And his yoke from off thy neck,  
And the yoke shall be destroyed because of the anointing.  
He is come to Aiath,\* he is passed to Migron ; †  
At Michmash he hath laid up his carriages :  
They are gone over the passage :  
They have taken up their lodging at Geba ;  
Ramah is afraid ; Gibeah of Saul is fled.  
Lift up thy voice, O daughter of Gallim :  
Cause it to be heard unto Laish, O poor Anathoth.  
Madmenah is removed ;  
The inhabitants of Gebim gather themselves to flee.  
As yet shall he remain at Nob that day :  
He shall shake his hand against the mount of the daughter of Zion,  
The hill of Jerusalem.  
Behold, the Lord, the LORD of hosts,  
Shall lop the bough with terror :  
And the high ones of stature shall be hewn down,  
And the haughty shall be humbled.  
And he shall cut down the thickets of the forest with iron,  
And Lebanon shall fall by a mighty one.  
And there shall come forth a rod out of the stem of Jesse,  
And a Branch shall grow out of his roots :  
And the spirit of the LORD shall rest upon him,  
The spirit of wisdom and understanding,  
The spirit of counsel and might,  
The spirit of knowledge and of the fear of the LORD ;  
And shall make him of quick understanding in the fear of the  
LORD :  
And he shall not judge after the sight of his eyes,  
Neither reprove after the hearing of his ears :  
But with righteousness shall he judge the poor,  
And reprove with equity for the meek of the earth :  
And he shall smite the earth with the rod of his mouth,  
And with the breath of his lips shall he slay the wicked.  
And righteousness shall be the girdle of his loins,  
And faithfulness the girdle of his reins.  
The wolf also shall dwell with the lamb,  
And the leopard shall lie down with the kid ;  
And the calf and the young lion and the fatling together ;  
And a little child shall lead them.  
And the cow and the bear shall feed ;

\* Ai.

† The precipice.



Their young ones shall lie down together :  
 And the lion shall eat straw like the ox.  
 And the sucking child shall play on the hole of the asp,\*  
 And the weaned child shall put his hand on the cockatrice' den.  
 They shall not hurt nor destroy in all my holy mountain :  
 For the earth shall be full of the knowledge of the LORD, as the  
     waters cover the sea.  
 And in that day there shall be a root of Jesse,  
 Which shall stand for an ensign of the people ;  
 To it shall the Gentiles seek : and his rest shall be glorious.

And it shall come to pass in that day, that the LORD shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

## LESSON LXXIV.

### *SENNACHERIB IN JUDEA.*

B.C. 714.—2 CHRON. xxxii. 1—8 ; 2 KINGS xviii. 14—16 ;

ISAIAH xxii. 15—23.

After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself.

And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem,

He took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city : and they did help him.

So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water ?

Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance.

And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying,

Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him : for there be more with us than with him :

\* A serpent.

With him is an arm of flesh ; but with us is the LORD our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

\* \* \* \* \*

And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended ; return from me : that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

And Hezekiah gave him all the silver that was found in the house of the LORD, and in the treasures of the king's house.

At that time did Hezekiah cut off the gold from the doors of the temple of the LORD, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

\* \* \* \* \*

Thus saith the LORD GOD of hosts,  
Go, get thee unto this treasurer,  
Even unto Shebna, which is over the house, and say,  
What hast thou here ? and whom hast thou here,  
That thou hast hewed thee out a sepulchre here,  
As he that heweth him out a sepulchre on high,  
And that graveth an habitation for himself in a rock ?  
Behold, the LORD will carry thee away with a mighty captivity,  
And will surely cover thee.  
He will violently turn and toss thee like a ball  
Into a large country :  
There shalt thou die,  
And there the chariots of thy glory shall be the shame of thy lord's house.

And I will drive thee from thy station,  
And from thy state shall he pull thee down.  
And it shall come to pass in that day,  
That I will call my servant Eliakim the son of Hilkiab :  
And I will clothe him with thy robe,  
And strengthen him with thy girdle,  
And I will commit thy government into his hand :  
And he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

And the key of the house of David will I lay upon his shoulder ;  
So he shall open, and none shall shut ;  
And he shall shut, and none shall open.  
And I will fasten him as a nail in a sure place ;  
And he shall be for a glorious throne to his father's house.

\* \* \* \* \*

Woe to them that go down to Egypt for help ;  
And stay on horses, and trust in chariots, because they are many ;  
And in horsemen, because they are very strong ;  
But they look not unto the Holy One of Israel,  
Neither seek the LORD !

Yet he also is wise,  
 And will bring evil,  
 And will not call back his words ;  
 But will arise against the house of the evil-doers,  
 And against the help of them that work iniquity.  
 Now the Egyptians are men, and not God ;  
 And their horses flesh, and not spirit.  
 When the LORD shall stretch out his hand,  
 Both he that helpeth shall fall,  
 And he that is holpen shall fall down,  
 And they all shall fail together.  
 For thus hath the LORD spoken unto me,  
 Like as the lion and the young lion roaring on his prey,  
 When a multitude of shepherds is called forth against him,  
 He will not be afraid of their voice,  
 Nor abase himself for the noise of them :  
 So shall the LORD of hosts come down to fight for mount Zion,  
 And for the hill thereof.  
 As birds flying, so will the LORD of hosts defend Jerusalem ;  
 Defending also he will deliver it ;  
 And passing over he will preserve it.  
 Turn ye unto him from whom the children of Israel have deeply  
 revolted.  
 For in that day every man shall cast away his idols of silver, and his  
 idols of gold,  
 Which your own hands have made unto you for a sin.  
 Then shall the Assyrian fall with the sword,  
 Not of a mighty man ;  
 And the sword, not of a mean man, shall devour him :  
 But he shall flee from the sword,  
 And his young men shall be discomfited.  
 And he shall pass over to his strong hold for fear,  
 And his princes shall be afraid of the ensign.  
 Saith the LORD, whose fire is in Zion, and his furnace in Jerusalem.

## LESSON LXXV.

### THE CUP-BEARER'S DEFIANCE.

B.C. 714.—2 KINGS xviii. 17—27 ; ISAIAH xxxvi. 13—22.

And the king of Assyria sent Tartan \* and Rabсарis † and Rabshakeh ‡ from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field.

\* The general.

† The chief of the eunuchs.

‡ The chief cup-bearer.

And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.

And Rabshakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?

Thou sayest (but they are but vain words), I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him.

But if ye say unto me, We trust in the LORD our God: is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

Now therefore, I pray thee, give pledges\* to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rabshakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and talk not with us in the Jews' language in the ears of the people that are on the wall.

But Rabshakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men that sit upon the wall?

\* \* \* \* \*

Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.

Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern;

Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

Beware lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand?

\* Hostages.

Who are they among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

But they held their peace, and answered him not a word : for the king's commandment was, saying, Answer him not.

Then came Eliakim, the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

## LESSON LXXVI.

### SENNACHERIB'S LETTER.

B.C. 714.—ISAIAH xxxvii. 1—18 ; 2 KINGS xix. 18, 19.

And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.

And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy.

It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard : wherefore lift up thy prayer for the remnant that is left.

So the servants of king Hezekiah came to Isaiah.

And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

Behold, I will send a blast \* upon him, and he shall hear a rumour, and return to his own land ; and I will cause him to fall by the sword in his own land.

So Rabshakeh returned, and found the king of Assyria warring against Libnah : for he had heard that he was departed from Lachish.

And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard it, he sent messengers to Hezekiah, saying,

Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly ; and shalt thou be delivered ?

Have the gods of the nations delivered them which my fathers have

\* A breath of terror.

destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar?

Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

And Hezekiah prayed unto the LORD, saying,

O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth

Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see; and hear all the words of Sennacherib, which hath sent to reproach the living God.

Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries,

And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the LORD God, even thou only.

## LESSON LXXVII.

### THE ANSWER TO SENNACHERIB.

B.C. 713.—2 KINGS xix. 20—34.

Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard.

This is the word that the Lord hath spoken concerning him; The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.

By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel.

I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.

Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps.

Therefore their inhabitants were of small power, they were dismayed and confounded ; they were as the grass of the field, and as the green herb, as the grass on the house tops, and as corn blasted before it be grown up.

But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook \* in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same ; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion : the zeal of the LORD of hosts shall do this.

Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

## LESSON LXXVIII.

### NAHUM'S PROPHECY AGAINST NINEVEH.

#### B.C. 713.—SELECTIONS FROM NAHUM.

*Another prophet's voice joined that of Isaiah in foretelling—not so much the present defeat of Sennacherib, but the future fall of Nineveh—Nahum the Elkoshite, apparently so called from a little village in Galilee, and possibly an Israelite captive in Assyria, uttered a prophecy, the date of which is much questioned, but which the wisest judges have shown to have been almost certainly the encouragement of the faithful during this terrible stress of anxiety.*

The burden of Nineveh. The book of the vision of Nahum the Elkoshite.

God is jealous, and the LORD revengeth ;  
The LORD revengeth and is furious ;  
The LORD will take vengeance on his adversaries,  
And he reserveth wrath for his enemies.

\* Or, ring.

The LORD is slow to anger, and great in power,  
And will not at all acquit the wicked :  
The LORD hath his way in the whirlwind and in the storm,  
And the clouds are the dust of his feet.  
He rebuketh the sea, and maketh it dry,  
And drieth up all the rivers :  
Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.  
The mountains quake at him, and the hills melt,  
And the earth is burned at his presence,  
Yea, the world, and all that dwell therein.  
Who can stand before his indignation ?  
And who can abide in the fierceness of his anger ?  
His fury is poured out like fire,  
And the rocks are thrown down by him.  
The LORD is good, a strong hold in the day of trouble ;  
And he knoweth them that trust in him.  
But with an overrunning flood he will make an utter end of the place thereof,  
And darkness shall pursue his enemies.  
What do ye imagine against the LORD ?  
He will make an utter end :  
Affliction shall not rise up the second time.  
For while they be folden together as thorns,  
And while they are drunken as drunkards,  
They shall be devoured as stubble fully dry.

\* \* \* \* \*

The shield of his mighty men is made red,  
The valiant men are in scarlet :  
The chariots shall be with flaming torches in the day of his preparation,  
And the fir trees shall be terribly shaken.  
The chariots shall rage in the streets,  
They shall jostle one against another in the broad ways :  
They shall seem like torches,  
They shall run like the lightnings.  
He shall recount his worthies :  
They shall stumble in their walk ;  
They shall make haste to the wall thereof,  
And the defence shall be prepared.  
The gates of the rivers shall be opened,  
And the palace shall be dissolved.

The brave men are prepared with scarlet shields and chariots armed with steel. At the report of the enemy the chariots are hastily brought forth, raging and jostling in the streets, swift as a flash of lightning ; and the Assyrian king, waking from his drunken sleep, counts his bravest men, but they only go forth to stumble and fall, while the enemy approach the wall under their defence—a covering of planks, with skins over them—under



which the men were guarded from the missiles from the walls ; but after all it is by the river gates that her ruin comes. Here the prophet continues to describe that the citizens shall be led captive, and calls to her foes—

Take ye the spoil of silver,  
Take the spoil of gold,

and foretells her complete emptiness, when she shall be void and waste. He asks—

Where is the dwelling of the lions,  
And the feeding-place of the young lions,  
Where the lion, even the old lion,  
Walked, and the lion's whelp,  
And none made him afraid ?  
The lion did tear in pieces enough for his whelps,  
And strangled for his lionesses,  
And filled his holes with prey,  
And his dens with ravin.  
Behold, I am against thee, saith the LORD of hosts,  
And I will burn her chariots in the smoke,  
And the sword shall devour thy young lions :  
And I will cut off thy prey from the earth,  
And the voice of thy messengers shall no more be heard.

The courts of the old Lion—there, buried deep in sand, lie the courts of the Lion, guarded at every doorway by the huge winged lion figures, and on the slabs that adorned the walls hunting scenes of the lion carved out, lions struggling against the spears of Assyrian kings, rolling over slain, or biting the arrows that transfixed them in their agony. No figure of an animal is so often repeated as the lion with bristling mane and mighty paws. Indeed the lion was the emblem of the empire ; and Nahum goes on to describe the career of conquest and cruelty of Sennacherib as like that of a lion going out for his prey. But the sentence of the LORD is against him. He and his young lions shall be devoured, and finally—

Thy shepherds slumber, O king of Assyria :  
Thy nobles shall dwell in the dust :  
Thy people is scattered upon the mountains, and no man gathereth them.  
There is no healing of thy bruise ;  
Thy wound is grievous :  
All that hear the bruit \* of thee shall clap the hands over thee,  
For upon whom hath not thy wickedness passed continually ?

\* Report.

## LESSON LXXIX.

## HEZEKIAH'S SICKNESS.

B.C. 713.—ISAIAH xxxviii. 1—3 ; 2 KINGS xx. 4—11.

In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order : for thou shalt die, and not live.

Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

\* \* \* \* \*

And it came to pass, afore Isaiah was gone out into the middle court that the word of the LORD came to him, saying,

Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears : behold, I will heal thee : on the third day thou shalt go up unto the house of the LORD.

And I will add unto thy days fifteen years ; and I will deliver thee and this city out of the hand of the king of Assyria ; and I will defend this city for mine own sake, and for my servant David's sake.

And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered.

And Hezekiah said unto Isaiah, What shall be the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day ?

And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken : shall the shadow go forward ten degrees, or go back ten degrees ?

And Hezekiah answered, It is a light thing for the shadow to go down ten degrees : nay, but let the shadow return backward ten degrees.

And Isaiah the prophet cried unto the LORD : and he brought the shadow ten degrees backward, by which it had gone down in the dial \* of Ahaz.

\* A half circle with a stake in the middle and with degrees marked round, so arranged that the shadow of the stake points out the hour.

## LESSON LXXX.

## THE FATE OF SENNACHERIB.

B.C. 713.—2 CHRON. xxxii. and 2 KINGS xix. ; PSALM lxxvi.

And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land.

So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword : and they escaped into the land of Armenia : and Esarhaddon his son reigned in his stead.

Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side.

And many brought gifts unto the LORD to Jerusalem, and presents to Hezekiah king of Judah : so that he was magnified in the sight of all nations from thenceforth.

## ASAPH'S SONG OF PRAISE.

In Judah is God known :  
His name is great in Israel.  
In Salem also is his tabernacle,  
And his dwelling-place in Zion.  
There brake he the arrows of the bow,  
The shield, and the sword, and the battle.  
Thou art more glorious and excellent  
Than the mountains of prey.  
The stout-hearted are spoiled,  
They have slept their sleep :  
And none of the men of might have found their hands.  
At thy rebuke, O God of Jacob,  
Both the chariot and horse are cast into a dead sleep.  
Thou, even thou, art to be feared :  
And who may stand in thy sight when once thou art angry ?  
Thou didst cause judgment to be heard from heaven ;  
The earth feared, and was still,  
When God arose to judgment,  
To save all the meek of the earth.  
Surely the fierceness of man shall turn to thy praise :  
The remainder of wrath shalt thou restrain.  
Vow, and pay unto the LORD your God :  
Let all that be round about him bring presents unto him that ought  
to be feared.  
He shall cut off the spirit of princes :  
He is terrible to the kings of the earth.

## LESSON LXXXI.

TOBIT.

ABOUT B.C. 660.—APOCRYPHA.

We have one glance allowed us of the state of the Israelites in their captivity in Media and Assyria, before we entirely lose sight of them as a people.

The book in which this history is given is among those known by the title of the Apocrypha, and which are not considered to be inspired by God in the same way as the other Scriptures. These books are found in the great Greek translation of the Old Testament, that was made by some of the Jews living at Alexandria, and was used by all the Greek-speaking Jews of the dispersion. The Jews of Palestine, however, did not consider them as truly the Word of God, but only as useful reading, giving good advice, or supplying pieces of history. The Church herself did not decide how they should be regarded, till that good and learned man, St. Jerome, looked closely into the history of the Holy Scripture, and marked off what was not proved to have been "written by the inspiration of God." By his decision our English branch of the Church abides; and, as the Thirty-nine Articles tell us, she reads them as being full of instruction, though it is not safe to prove doctrines from them, as if they were the sure Word of God. Indeed, when they are examined, it is plain that they are not divine like the other books. The sentences are not full and heavy, with twofold and threefold meanings; the history is not living parable: there is no prophecy, or what seems like it is but a copy from real prophecy. In short, there is all the difference between the writings of men from their own powers, and those of men "moved by the Holy Ghost."

*Apocryphal* is from a Greek word meaning "secret," as some say, because they were only read in private, not openly in the synagogues; while the true Scriptures are called the *Canon*, from a word meaning "a reed," because a reed was used to rule and measure with; and they have been the rule and measure of faith from the first.

The book of Tobit has many wonderful things in it—so strange, that as they do not come to us on God's own authority, some have thought they cannot be true; and it is not wrong to doubt of them, as it would be of the miracles in the canon of Scripture. People may judge for themselves in the matter, and look on this either as a history or as an instructive tale; it is not a matter of faith. But ere we rashly say these things are impossible, or say that we hear fine notions picked up by the Jews among the Chaldeans and Persians, let us remember that it is certain that angels and spirits are around us everywhere, and that the veil between the visible and invisible worlds was often taken away in those olden times; and it is plain, from many parts of the Bible, that much that we call the work of nature is guided by the unseen armies of heaven. We likewise know that in heathen lands—nay, it would seem everywhere but in Jerusalem—Sata-

+

and his angels were allowed to exercise strange powers over the minds and bodies of men, before the prince of this world was conquered by our blessed Lord ; so that it would be very bold to say, that because we never knew of anything like the events in this book, they cannot be true. In fact, almost all wise and good men, till very recent times, agreed in believing the facts, though they did not reckon the book to be inspired.

There was a Chaldee copy which St. Jerome translated into Latin, but which has not come down to our times; and our translation was made from the Greek of the Alexandrian version. The Chaldee was most likely the language in which it was begun by Tobit himself, and finished by his son.

Tobit begins his own life by telling us of his native home in Galilee, where the tribe of Naphtali dwelt before the captivity. He was one of those of Galilee who "saw a great light," for the darkness of idol worship had not closed on his family. His good grandmother, Delorah, was one of those who had never "bowed the knee to Baal," nor "kissed the calves;" so even in wicked Israel she bred him up, in his orphan state, to observe the law of God; and those holy lessons of hers were with him all his life. His tribe was mostly carried away by Tiglath Pileser; but he was left, and took advantage of King Hoshea's permission to his subjects to visit Jerusalem at the feasts, and carried thither his tithes and offerings as faithfully as had ever been done in the best of times. The good grandmother was taken away from the evil to come, and had been buried in peace before the final ruin of the kingdom of Samaria; when Tobit, with his wife Anna and his son Tobias, were carried away to Nineveh by Shalmaneser, or Enemessar, as he calls him.

There Tobit was one of the many of the chosen people whom their heathen conquerors found their most trusty servants. Shalmaneser made him purveyor, that is, finder of provisions to the royal household; and he was a rich and prosperous man, well able to help his poorer brethren, who lived in misery and want of all things, as so long ago had been foretold by Moses; he fed the hungry, clothed the naked, and buried those who were slain and cast out in the streets of the city. He travelled about on the king's affairs, and in the course of them left some money in the hands of some of his friends, who were settled in the cities of the Medes. He never was able to go to claim it again, as there were great disturbances in the kingdom on the death of Shalmaneser; and Tobit's prosperous days were over.

When Sennacherib came home from Egypt, after the terrible destruction of his host, he knew that it was because of his defiance of the God of Hezekiah, and he revenged it upon the Israelite captives. More than ever of them lay slain about the streets, and still the good Tobit did the charitable work of burying them, till the inhabitants of that "bloody city," as Nahum calls it, complained of him to the king; and he was obliged to flee and hide himself, while all his goods were seized, and nothing left him, not even his wife and son. In fifty-five days, however, Sennacherib "was slain by his two sons, while worshipping in the house of Nisroch his god;" and Esarhaddon, or Sarchedonus, became the new king. A relation of Tobit obtained his pardon; and his wife and son were returned to him.

The Feast of Weeks came on, and was kept as best it might by the captive exiles, remembering God in the land of their captivity, as Solomon prayed they might. A good dinner was ready, and Tobit, before he

sat down to it, sent out his son to seek for some poor countryman to share the feast. Alas, what Tobias found was a dead Israelite lying strangled in the street! The charity of the good father was not daunted by all he had gone through already. He started up, and brought the corpse into a chamber, and then ate his meat in heaviness, thinking how the prophet Amos had foretold that their very feasts should be turned to sorrow. At dark he buried the corpse, and then, as by the law of Moses the touching the dead had made him unclean, he kept apart from his family, and slept in the court of his house. The effect of this exposure was that he lost his eyesight, and thus fell into terrible poverty; his friend supported him for some time, but then left Nineveh; and Tobit was only maintained by his wife taking in work to do. Once, when she had received a kid, Tobit thought it had been stolen, and insisted on its being returned. Then his wife's faith failed, and she reproached him with the misfortunes that had come on him. What was the use of all his care to keep the Law and give alms? Tobit then prayed earnestly to the God of his fathers to look on his distress; and that prayer of his met another prayer, offered far away in the Median city of Ecbatane, but which likewise came into the presence of God, and was there mercifully heard.

After his prayer, having now been eight years blind, Tobit remembered the money he had left in Media, and resolved on sending his son to claim it. The journey was long and dangerous; and the blind old man took leave of his son as if they were never to meet again, giving him much beautiful advice, some of which is read among our Offertory sentences; being there translated from St Jerome's version, and thus not exactly the same as the words in the Book of Tobit. A trusty man was needed to go with the young Tobias on his journey; and when he went forth to seek such a person, it was an angel who met him—the great Archangel Raphael, (the medicine of God), who had been sent in human shape, in answer to the prayer of the blind old man, and the sorrowful maiden, to heal their sufferings.

The maiden was Sara, the daughter of Raguel, a rich kinsman of Tobit, living at Ecbatane. Seven times had she been a bride, but the evening of each marriage her bridegroom had died suddenly—slain by an evil spirit, who was permitted for a time to exercise his malice. Suspected of being herself the cause of their death, Sara prayed and wept with her window open to Jerusalem; and it was on her behalf, as well as on that of Tobit, that the healing Archangel had come from above, in a human shape. He directed Tobias to preserve the heart, liver, and gall of a fish out of the Tigris, and by the will of God endowed them with heavenly virtues. He likewise led Tobias to the house of his kinsman Raguel, and induced him to offer himself in marriage to Sara, who, as her father's only child, was, by the Law, bound not to marry out of the family, so that probably none of the seven dead bridegrooms had as good a right to her as Tobias. When the young man objected to a marriage that had been fatal to so many, the angel bade him burn the heart and liver of the fish in the bride-chamber, telling him that thus the evil spirit would be driven away. Tobias believed, and consented to follow the counsel of the heavenly messenger; and Raguel, agreeing with difficulty to let another young husband be exposed to the fearful risk, Sara was given in weeping and mourning to Tobias, and her father spent the night in preparing a grave for him.

But Tobias had obeyed the angel's counsel, and had called his bride to join with him in prayer to his God. Well then might the evil spirit be put to flight, and the morning be one, not of sorrow, but of joy and praise to God. The angel, still in the shape of a trusty messenger, was sent on to fetch the money, while Tobias remained with his wife's parents; and on his return, the newly-married pair set forth for Nineveh, where Tobit and Anna were counting the days as they watched for their son, the light of their eyes.

And when the father met his son, and fell into his arms, Tobias, as the angel had bidden him, touched the blinded eyes with the gall of the fish; they smarted, and the old man rubbing them, removed the film, and once more saw plainly. Sight, wealth, and above all his beloved son, were given back to him; and all his griefs were forgotten, or only remembered in his beautiful thanksgiving to God.

And the angel, ere leaving them, disclosed who he was; and made known to them that they had entertained an angel unawares, and that Tobit's comfort to his wife, "the good angel should go with their son," had been fulfilled.

Tobit was still only sixty-four years old, and he lived many years after, so as to see six grandsons. At his death he bade them not remain in Nineveh, since the sentence of the prophet Jonah would surely be accomplished on it. He also mentioned the two kings of Judah, Manasseh and Amon, as signs that God's mercy might be won by charity, though not given to the unrepenting; and having exhorted them all to holiness and charity, he died in peace. After Anna had likewise died, Tobias and his sons removed to Ecbatane, and there heard of the fall of Nineveh.

## LESSON LXXXII.

### HEZEKIAH'S DISPLAY.

B.C. 712.—2 KINGS xx. 12—19; 2 CHRON. xxxii. 25—31.

At that time Berodach\*-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon.

And he said, What have they seen in thine house? And Hezekiah

\* Or Merodach.

answered, All the things that are in mine house have they seen ; there is nothing among my treasures that I have not shewed them.

And Isaiah said unto Hezekiah, Hear the word of the LORD.

Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon : nothing shall be left, saith the LORD.

And of thy sons that shall issue from thee, which thou shall beget, shall they take away ; and they shall be eunuchs in the palace of the king of Babylon.

Then said Hezekiah unto Isaiah, Good is the word of the LORD, which thou hast spoken. And he said, Is it not good, if peace and truth be in my days ?

For Hezekiah had not rendered again according to the benefit done unto him ; for his heart was lifted up ; therefore there was wrath upon him, and upon Judah and Jerusalem.

Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah.

And Hezekiah had exceeding much riches and honour : and he made himself treasures for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels ;

Storehouses also for the increase of corn, and wine, and oil ; and stalls for all manner of beasts, and cotes for flocks.

Moreover he provided him cities, and possessions of flocks and herds in abundance : for God had given him substance very much.

This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart.

## LESSON LXXXIII.\*

### THE CALL OF CYRUS.

B.C. 709.—ISAIAH xliv. 21—28 ; xlv. 1—7.

Remember these,† O Jacob and Israel ;  
For thou art my servant :  
I have formed thee ; thou art my servant :  
O Israel, thou shalt not be forgotten of me.  
I have blotted out, as a thick cloud, thy transgressions,  
And, as a cloud, thy sins :  
Return unto me ; for I have redeemed thee.  
Sing, O ye heavens ; for the LORD hath done it :

\* Not for the little ones.

† "These" refers to a picture of idolatry that had gone before.



Shout, ye lower parts of the earth :  
 Break forth into singing, ye mountains,  
 O forest and every tree therein :  
 For the LORD hath redeemed Jacob, and glorified himself in Israel.  
 Thus saith the LORD, thy redeemer,  
 And he that formed thee from the womb,  
 I am the LORD that maketh all things ;  
 That stretcheth forth the heavens alone ;  
 That spreadeth abroad the earth by myself ;  
 That frustrateth \* the tokens of the liars,  
 And maketh diviners mad ;  
 That turneth wise men backward,  
 And maketh their knowledge foolish ;  
 That confirmeth the word of his servant,  
 And performeth the counsel of his messengers ;  
 That saith to Jerusalem, Thou shalt be inhabited,  
 And to the cities of Judah, Ye shall be built,  
 And I will raise up the decayed places thereof :  
 That saith to the deep, Be dry,  
 And I will dry up thy rivers ;  
 That saith of Cyrus, He is my shepherd,  
 And shall perform all my pleasure :  
 Even saying to Jerusalem, Thou shalt be built ;  
 And to the temple, Thy foundation shall be laid.  
 Thus saith the LORD to his anointed, to Cyrus,  
 Whose right hand I have holden, to subdue nations before him ;  
 And I will loose the loins † of kings,  
 To open before him the two-leaved gates ;  
 And the gates shall not be shut ;  
 I will go before thee,  
 And make the crooked places straight :  
 I will break in pieces the gates of brass,  
 And cut in sunder the bars of iron :  
 And I will give thee the treasures of darkness,  
 And hidden riches of secret places,  
 That thou mayest know that I, the LORD,  
 Which call thee by thy name, am the God of Israel.  
 For Jacob my servant's sake, and Israel mine elect, ‡  
 I have even called thee by thy name :  
 I have surnamed thee, though thou hast not known me.  
 I am the LORD, and there is none else, there is no God beside me ;  
 I girded § thee, though thou hast not known me :  
 That they may know from the rising of the sun, and from the west,  
 That there is none beside me.  
 I am the LORD, and there is none else.  
 I form the light and create darkness :  
 I make peace, and create evil :  
 I the LORD do all these things.

\* Maketh vain.

‡ Chosen.

† Make them careless and sleepy.

§ Prepared for battle.

## LESSON LXXXIV.

## THE MAN OF SORROWS.

B.C. 709.—ISAIAH lii. 13—15; liii. 1—12.

Behold, my servant shall deal prudently,  
He shall be exalted and extolled, and be very high.  
As many were astonished at thee;  
His visage \* was so marred more than any man,  
And his form more than the sons of men :  
So shall he sprinkle many nations ;  
The kings shall shut their mouths at him :  
For that which had not been told them shall they see ;  
And that which they had not heard shall they consider.  
Who hath believed our report ?  
And to whom is the arm † of the LORD revealed ?  
For he shall grow up before him as a tender plant,  
And as a root out of a dry ground :  
He hath no form nor comeliness ; and when we shall see him,  
There is no beauty that we should desire him.  
He is despised and rejected of men ;  
A man of sorrows, and acquainted with grief :  
And we hid as it were our faces from him ;  
He was despised, and we esteemed him not.  
Surely he hath borne our griefs, and carried our sorrows :  
Yet we did esteem him stricken, smitten of God, and afflicted.  
But he was wounded for our transgressions,  
He was bruised for our iniquities :  
The chastisement of our peace was upon him ;  
And with his stripes we are healed.  
All we like sheep have gone astray ;  
We have turned every one to his own way ;  
And the LORD hath laid on him the iniquity of us all.  
He was oppressed, and he was afflicted, yet he opened not his mouth :  
He is brought as a lamb to the slaughter,  
And as a sheep before her shearers is dumb,  
So he openeth not his mouth.  
He was taken from prison ‡ and from judgment :  
And who shall declare his generation ?  
For he was cut off out of the land of the living :  
For the transgression of my people was he stricken.  
And he made his grave with the wicked,  
And with the rich in his death ;  
Because he had done no violence,  
Neither was any deceit in his mouth.

\* Face.

† Power.

‡ Carried away as a prisoner.

Yet it pleased the LORD to bruise him ;  
 He hath put him to grief :  
 When thou shalt make his soul an offering for sin,  
 He shall see his seed, he shall prolong his days,  
 And the pleasure of the LORD shall prosper in his hand.  
 He shall see of the travail of his soul,  
 And shall be satisfied :  
 By his knowledge shall my righteous servant justify many ;  
 For he shall bear their iniquities.  
 Therefore will I divide him a portion with the great,  
 And he shall divide the spoil with the strong ;  
 Because he hath poured out his soul unto death,  
 And he was numbered with the transgressors ;  
 And he bare the sin of many, and made intercession for the  
 transgressors.

## LESSON LXXXV.\*

### THE EVANGELICAL PROPHECY.

B.C. 712.

To go through the whole of Isaiah's great poem on the Messiah, would be more than these lessons have space for, or than the young readers as yet have understanding for. But a few passages are chosen here, because they were so plainly and directly fulfilled, and also because they are referred to afterwards in the New Testament. Already, in a prophecy of certain date, Isaiah (chap. xxxv.) had given the following description of the wonders that should then be worked :—

Then the eyes of the blind shall be opened,  
 And the ears of the deaf shall be unstopped.  
 Then shall the lame man leap as an hart,  
 And the tongue of the dumb sing :  
 For in the wilderness shall waters break out,  
 And streams in the desert.

These were the very tokens our Lord Himself pointed to (Matt. xi.) :—

Now when John had heard in the prison the works of Christ, he sent two of his disciples,

And said unto him, Art thou he that should come, or do we look for another ?

Jesus answered and said unto them, Go and shew John again those things which ye do hear and see :

The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

\* Not for the younger ones.

The only one of these predictions that had not an outward and literal fulfilment, was that of the "streams in the desert," and that is perfectly fulfilled—spiritually by the fullness of the Water of Life, the grace of the Holy Spirit. Again, the gentleness and tenderness of His teaching was foretold in these words (Isaiah chap. xlii.) :—

Behold my servant, whom I uphold :  
Mine elect, in whom my soul delighteth ;  
I have put my spirit upon him :  
He shall bring forth judgment to the Gentiles.  
He shall not cry, nor lift up,  
Nor cause his voice to be heard in the street.  
A bruised reed shall he not break,  
And the smoking flax shall he not quench :  
He shall bring forth judgment unto truth.

St. Matthew applies and draws out this prophecy, when in his twelfth chapter he has been describing the healing of the man with the withered hand. Christ was not to be publicly made known, neither would He break the frail spirit, bending like a reed already broken, nor quench the smouldering flame of feeble faith, like a spark in a wick almost gone out. He deals gently and forbearingly till the time of judgment and victory (Matt. xii.) :—

And charged them that they should not make him known :  
That it might be fulfilled which was spoken by Esaias the prophet, saying,

Behold my servant, whom I have chosen ; my beloved, in whom my soul is well pleased : I will put my spirit upon him, and he shall shew judgment to the Gentiles.

He shall not strive, nor cry ; neither shall any man hear his voice in the streets.

A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

Another passage is very memorable, because He chose it Himself when in the synagogue at Nazareth, He made proclamation of Himself and His work on earth (Isaiah lxi.) :—

The Spirit of the Lord GOD is upon me ;  
Because the LORD hath anointed me to preach good tidings unto the meek ;  
He hath sent me to bind up the broken-hearted,  
To proclaim liberty to the captives,  
And the opening of the prison to them that are bound ;  
To proclaim the acceptable year of the LORD,  
And the day of vengeance of our God ;  
To comfort all that mourn ;  
To appoint unto them that mourn in Zion,  
To give unto them beauty for ashes,  
The oil of joy for mourning,  
The garment of praise for the spirit of heaviness ;  
That they might be called trees of righteousness,  
The planting of the LORD, that he might be glorified.

That jubilee year of rest to the land and rejoicing at the deliverance from the Assyrians, was fresh in the minds of Judah, when Isaiah spoke the prophecy ; but what must it not have been when our Lord (Luke iv.)—

Came to Nazareth, where he had been brought up : and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

The Spirit of the LORD is upon me, because he hath anointed me to preach the gospel to the poor ; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

To preach the acceptable year of the LORD.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

And he began to say unto them, This day is this scripture fulfilled in your ears.

Perhaps there never was a greater announcement made upon this earth. The real jubilee—the great Sabbath, the deliverance of Satan's prisoners, the time of clear sight and hope—was come at last. But, alas ! “Who hath believed our report ?”

Yet, in spite of disbelief, the Church was founded, and, as Isaiah taught again and again, it was no longer merely confined to the Jews, but spread through all the world. So he cries, seeing the coming of the Gentiles afar off (Isaiah lx.)—

Arise, shine ; for thy light is come,  
And the glory of the LORD is risen upon thee.  
For, behold, the darkness shall cover the earth,  
And gross darkness the people :  
But the LORD shall arise upon thee,  
And his glory shall be seen upon thee.  
And the Gentiles shall come to thy light,  
And kings to the brightness of thy rising.  
Lift up thine eyes round about, and see :  
All they gather themselves together,  
They come to thee :  
Thy sons shall come from far,  
And thy daughters shall be nursed at thy side.  
Then thou shalt see, and flow together,  
And thine heart shall fear, and be enlarged ;  
Because the abundance of the sea shall be converted unto thee,  
The forces of the Gentiles shall come unto thee.

The gross darkness is the sin and ignorance in which all the world lay, ere the shining of the Gospel light, when sons and daughters should be gathered to the Church, and after all her persecutions (Isaiah lx.)—

The sons also of them that afflicted thee shall come bending unto thee ;  
 And all they that despised thee shall bow themselves down at the soles of thy feet :  
 And they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.

And again, though the Jews should not believe, and must be cast off, yet still to the Church was promised (Isaiah xlix.) :—

The children which thou shalt have, after thou hast lost the other,  
 Shall say again in thine ears, The place is too strait for me :  
 Give place to me that I may dwell.  
 Then shalt thou say in thine heart, Who hath begotten me these,  
 Seeing I have lost my children, and am desolate,  
 A captive, and removing to and fro ?  
 And who hath brought up these ?  
 Behold, I was left alone ; these, where had they been ?  
 Thus saith the Lord GOD,  
 Behold, I will lift up mine hand to the Gentiles,  
 And set up my standard to the people :  
 And they shall bring thy sons in their arms,  
 And thy daughters shall be carried upon their shoulders.  
 And kings shall be thy nursing fathers,  
 And their queens thy nursing mothers :  
 They shall bow down to thee with their face toward the earth,  
 And lick up the dust of thy feet ;  
 And thou shalt know that I am the LORD ;  
 For they shall not be ashamed that wait for me.

## LESSON LXXXVI.

### THE REIGN OF MANASSEH.

B.C. 698.—2 CHRON. xxxiii. 1—10 ; 2 KINGS xxi. 10—16.

And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David : and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

Manasseh was twelve years old when he began to reign, and he reigned fifty and five \* years in Jerusalem.

But did that which was evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel.

\* He must have been proclaimed king at his birth, for these fifty-five years are the years of his life.

For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baal, and made a grove, and worshipped all the host of heaven, and served them.

Also he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever.

And he built altars for all the host of heaven in the two courts of the house of the LORD.

And he caused his children to pass through the fire in the valley of the son of Hinnom : also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards : he wrought much evil in the sight of the LORD, to provoke him to anger.

And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever :

Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers ; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

And the LORD spake by his servants the prophets, saying,

Because Manasseh king of Judah hath done these abominations and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols :

Therefore thus saith the LORD God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.

And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab : and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down.

And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies ; and they shall become a prey and a spoil to all their enemies.

Because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.

Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another ; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the LORD.

## LESSON LXXXVII.

## THE RE-PEOPLING OF SAMARIA

## 2 KINGS xvii. 24—41.

And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel : and they possessed Samaria and dwelt in the cities thereof.

And so it was at the beginning of their dwelling there, that they feared not the LORD : therefore the LORD sent lions among them, which slew some of them.

Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land : therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.

Then the king of Assyria commanded, saying, Carry hither one of the priests whom ye brought from thence ; and let them go and dwell there, and let him teach them the manner of the God of the land.

Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear the LORD.

Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima.

And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

They feared the LORD, and served their own gods, after the manner of the nations whom they carried away from thence.

Unto this day they do after the former manners : they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom he named Israel ;

With whom the LORD had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them :

But the LORD, who brought you up out of the land of Egypt, with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

And the statutes, and the ordinances, and the law, and the command-



ment, which he wrote for you, ye shall observe to do for evermore ; and ye shall not fear other gods.

And the covenant that I have made with you ye shall not forget ; neither shall ye fear other gods.

But the LORD your God ye shall fear ; and he shall deliver you out of the hand of all your enemies.

Howbeit they did not hearken, but they did after their former manner.

So these nations feared the LORD, and served their graven images, both their children, and their children's children : as did their fathers, so do they unto this day.

## LESSON LXXXVIII.

### *MANASSEH'S REPENTANCE AND AMON'S REIGN.*

B.C. 679.—2 CHRON. xxxiii. 10—24.

And the LORD spake to Manasseh, and to his people : but they would not hearken.

Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.

And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers,

And prayed unto him : and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God.

Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast them out of the city.

And he repaired the altar of the LORD, and sacrificed thereon peace-offerings and thank-offerings, and commanded Judah to serve the LORD God of Israel.

Nevertheless the people did sacrifice still in the high places, yet unto the LORD their God only.

Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they are written in the book of the kings of Israel.

His prayer also, and how God was intreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled : behold, they are written among the sayings of the seers.

So Manasseh slept with his fathers, and they buried him in his own house : and Amon his son reigned in his stead.

Amon was two and twenty years old when he began to reign, and reigned two years in Jerusalem.

But he did that which was evil in the sight of the LORD, as did Manasseh his father : for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them ;

And humbled not himself before the LORD, as Manasseh his father had humbled himself ; but Amon trespassed more and more.

And his servants conspired against him, and slew him in his own house.

But the people of the land slew all them that had conspired against king Amon ; and the people of the land made Josiah his son king in his stead.

## LESSON LXXXIX.

### *THE YOUNG KING AND THE YOUNG PROPHET.*

B.C. 641.—2 CHRON. xxxiv. 1—5 ; JEREMIAH i. 1—10.

Josiah was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

And he did that which was right in the sight of the LORD, and walked in the ways of David his father, and declined neither to the right hand nor to the left.

For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father : and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

And they brake down the altars of Baalim in his presence ; and the images, that were on high above them, he cut down ; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strewed it upon the graves of them that had sacrificed unto them.

And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

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The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin :

To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.

Then the word of the LORD came unto me, saying,

Before I formed thee I knew thee ; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

Then said I, Ah, LORD God ! behold, I cannot speak : for I am a child.

But the LORD said unto me, Say not, I am a child : for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

Be not afraid of their faces : for I am with thee to deliver thee, saith the LORD.

Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.

See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

Moreover, the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree.

Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

## LESSON XC.

### THE FINDING OF THE BOOK OF THE LAW.

B.C. 624.—2 KINGS xxii. 3—20; 2 CHRON. xxxiv. 9.

And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,

Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door have gathered of the people:

And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which is in the house of the LORD, to repair the breaches of the house.

Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

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And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

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And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it.

And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.

And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

And the king commanded Hilkiah the priest, and Ahikam the son of

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Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe and Asahiah a servant of the king's, saying,

Go ye, inquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found : for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that is written concerning us.

So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe ; (now she dwelt in Jerusalem in the college ;) and they communed with her.

And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read :

Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands ; therefore my wrath shall be kindled against this place, and shall not be quenched.

But to the king of Judah which sent you to inquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, As touching the words which thou hast heard :

Because thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me ; I also have heard thee, saith the LORD.

Behold, therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace ; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

## LESSON XCI.

### YOSIAH'S REFORMATION.

B.C. 625.—2 KINGS xxiii. 1—20 (*abridged*).

And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great : and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.

And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words

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of this covenant that were written in this book. And all the people stood to \* the covenant.

And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven : and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem ; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.

Nevertheless the \* priests of the high places came up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren.

And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

And he took away the horses that the kings of Judah had given to the sun, and burned the chariots of the sun with fire.

And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron.

And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

Moreover the altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove.

And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words.

Then he said, What title is that that I see ? And the men of the city told him, It is the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

And he said, Let him alone ; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria.

And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

And he slew all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

\* Undertook.

## LESSON XCII.

## JOSIAH'S PASSOVER.

B.C. 625.—2 CHRON. XXXV. 1—19 (*abridged*).

Moreover Josiah kept a passover unto the LORD in Jerusalem : and they killed the passover on the 14th day of the first month.

And he set the priests in their charges, and encouraged them to the service of the house of the LORD,

And said unto the Levites that taught all Israel, which were holy unto the LORD, Put the holy ark in the house which Solomon the son of David king of Israel did build ; it shall not be a burden upon your shoulders : serve now the LORD your God and his people Israel,

And prepare yourselves by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son.

And stand in the holy place according to the divisions of the families of the fathers of your brethren the people, and after the division of the families of the Levites.

So kill the passover, and sanctify yourselves, and prepare your brethren, that they may do according to the word of the LORD by the hand of Moses.

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So the service was prepared, and the priests stood in their place, and the Levites in the courses, according to the king's commandment.

And they killed the passover, and the priests sprinkled the blood from their hands, and the Levites slayed them.

And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as it is written in the book of Moses. And so they did with the oxen.

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And the singers the sons of Asaph were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthan, the king's seer ; and the porters waited at every gate ; they might not depart from their service ; for their brethren the Levites prepared for them.

So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah.

And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.

And there was no passover like to that kept in Israel from the days of Samuel the prophet ; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

In the eighteenth year of the reign of Josiah was this passover kept.

## LESSON XCIII.

## THE DEATH OF JOSIAH.

B.C. 610.—2 CHRON. xxxv. 20—xxxvi. 4.

After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Charchemish by Euphrates : and Josiah went out against him.

But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah ? I come not against thee this day, but against the house wherewith I have war : for God commanded me to make haste : forbear thee from meddling with God, who is with me, that he destroy thee not.

Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

And the archers shot at King Josiah ; and the king said to his servants, Have me away ; for I am sore wounded.

His servants therefore took him out of that chariot, and put him in the second chariot that he had ; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.

And Jeremiah lamented for Josiah : and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel : and, behold, they are written in the lamentations.

Now the rest of the acts of Josiah, and his goodness, according to that which was written in the law of the LORD.

And his deeds, first and last, behold, they are written in the book of the kings of Israel and Judah.

Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold.

And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

## LESSON XCIV.\*

## THE PROPHECY OF HABAKKUK.

B.C. 610.—HAB. i. 1—14.

The burden which Habakkuk the prophet did see.  
O LORD, how long shall I cry, and thou wilt not hear !  
Even cry out unto thee of violence, and thou wilt not save ?  
Why dost thou shew me iniquity, and cause me to behold grievance ?  
For spoiling and violence are before me :  
And there are that raise up strife and contention.  
Therefore the law is slack'd, and judgment doth never go forth :  
For the wicked doth compass about the righteous ;  
Therefore wrong judgment proceedeth.  
Behold ye among the heathen, and regard, and wonder marvellously :  
For I will work a work in your days,  
Which ye will not believe, though it be told you.  
For, lo, I raise up the Chaldeans, that bitter and hasty nation,  
Which shall march through the breadth of the land,  
To possess the dwelling-places that are not theirs.  
They are terrible and dreadful :  
Their judgment and their dignity shall proceed of themselves.  
Their horses also are swifter than the leopards,  
And are more fierce than the evening wolves :  
And their horsemen shall spread themselves,  
And their horsemen shall come from far :  
They shall fly as the eagle that hasteth to eat.  
They shall come all for violence :  
Their faces shall sup up as the east wind ;  
And they shall gather the captivity as the sand.  
And they shall scoff at the kings,  
And the princes shall be a scorn unto them :  
They shall deride every strong hold ;  
For they shall heap dust, and take it.  
Then shall his mind change, and he shall pass over, and offend,  
Imputing this his power unto his God.  
Art thou not from everlasting, O LORD my God, mine Holy One ?  
We shall not die.  
O LORD, thou hast ordained them for judgment :  
And, O mighty God, thou hast established them for correction.  
Thou art of purer eyes than to behold evil, and canst not look on  
iniquity :  
Wherefore lookest thou upon them that deal treacherously ;  
And holdest thy tongue  
When the wicked devoureth the man that is more righteous than he ?  
And makest men as the fishes of the sea ;  
As the creeping things, that have no ruler over them ?

\* Not for the younger ones.



## LESSON XCV.\*

## THE SENTENCE ON THE WICKED PRINCES.

JER. xxii. *abridged.*

Thus saith the LORD ; Go down to the house of the king of Judah, and speak there this word,

And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates :

Thus saith the LORD ; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor : and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation.

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Weep ye not for the dead, neither bemoan him : but weep sore for him that goeth away : for he shall return no more, nor see his native country.

For thus saith the LORD touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place ; He shall not return thither any more :

But he shall die in the place whither they have led him captive, and shall see this land no more.

Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong ; that useth his neighbour's service without wages, and giveth him not for his work ;

That saith, I will build me a wide house and large chambers, and cutteth him out windows ; and it is cieled with cedar, and painted with vermilion.

Shalt thou reign, because thou closest thyself in cedar ? did not thy father eat and drink, and do judgment and justice, and then it was well with him ?

He judged the cause of the poor and needy ; then it was well with him : was not this to know me ? saith the LORD.

But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence to do it.

Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah ; They shall not lament for him, saying, Ah my brother ! or, Ah sister ! they shall not lament for him, saying, Ah lord ! or, Ah his glory !

He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

\* \* \* \* \*

\* Not for the younger.

As I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence :

And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born ; and there shall ye die.

But to the land whereunto they desire to return, thither shall they not return.

Is this man Coniah a despised broken idol ? is he a vessel wherein is no pleasure ? wherefore are they cast out, he and his seed, and are cast into a land which they know not ?

O earth, earth, earth, hear the word of the LORD.

Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days : for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

## LESSON XCVI.

### THE DEATH OF URIYAH.

B.C. 609.—JER. xxvi. 8—24.

Now it came to pass when Jeremiah had made an end of speaking all that the LORD had commanded him to speak unto all the people, that the priests and the prophets and all the people took him saying, Thou shalt surely die.

Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant ? And all the people were gathered against Jeremiah in the house of the LORD.

When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down in the entry of the new gate of the LORD's house.

Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die, for he hath prophesied against this city, as ye have heard with your ears.

Then spake Jeremiah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard.

Therefore now amend your ways and your doings, and obey the voice of the LORD your God ; and the Lord will repent him of the evil that he hath pronounced against you.

As for me, behold, I am in your hand : do with me as seemeth good and meet unto you.

But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the in-

habitants thereof : for of a truth the LORD hath sent me unto you to speak all these words in your ears.

Then said the princes and all the people unto the priests and to the prophets ; This man is not worthy to die : for he hath spoken to us in the name of the LORD our God.

Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts ; Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

Did Hezekiah king of Judah and all Judah put him at all to death ? did he not fear the LORD, and besought the LORD, and the LORD repented him of the evil which he had pronounced against them ? Thus might we procure great evil against our souls. And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah :

And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death : but when Urijah heard it, he was afraid, and fled, and went into Egypt ;

And Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor, and certain men with him into Egypt.

And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king ; who slew him with the sword and cast his dead body into the graves of the common people.

Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

## LESSON XCVII.

### THE SEVENTY YEARS.

B.C. 606.—JER. xxv. 1—14.

The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon ;

The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three-and-twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking ; but ye have not hearkened.

And the LORD hath sent unto you all his servants the prophets, rising early and sending them ; but ye have not hearkened, nor inclined your ear to hear.

They said, Turn ye again now every one from his evil way, and from the

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evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever :

And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands ; and I will do you no hurt.

Yet ye have not hearkened unto me, saith the LORD ; that ye might provoke me to anger with the works of your hands to your own hurt.

Therefore thus saith the LORD of hosts : Because ye have not heard my words,

Behold, I will send and take all the families of the north, saith the LORD ; and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

And this whole land shall be a desolation, and an astonishment ; and these nations shall serve the king of Babylon seventy years.

And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations.

For many nations and great kings shall serve themselves of them also : and I will recompense them according to their deeds, and according to the works of their own hands.

## LESSON XCVIII.

### THE ROLL OF THE BOOK.

B.C. 606.—JER. xxxvi.

And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the LORD, saying,

Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.

It may be that the house of Judah will hear all the evil which I purpose to do unto them ; that they may return every man from his evil way ; that I may forgive their iniquity and their sin.

Then Jeremiah called Baruch the son of Neriah : and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.

And Jeremiah commanded Baruch, saying, I am shut up ; I cannot go into the house of the LORD :

Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon the fasting-day : and also thou shalt read them in the ears of all Judah that come out of their cities.

It may be they will present their supplication before the LORD, and will return every one from his evil way : for great is the anger and the fury that the LORD hath pronounced against this people.

And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.

And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD's house, in the ears of all the people.

When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD,

Then he went down into the king's house, into the scribe's chamber : and, lo, all the princes sat there.

Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears.

Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.

And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth ?

Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book.

Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah ; and let no man know where ye be.

And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

So the king sent Jehudi to fetch the roll : and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

Now the king sat in the winter-house in the ninth month : and there was a fire on the hearth burning before him.

And it came to pass, that when Jehudi had read three or four leaves,

he cut it with the penknife, and cast it into the fire that was on the hearth until all the roll was consumed in the fire that was on the hearth.

Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.

\* \* \* \* \*

Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD ; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast ?

Therefore thus saith the LORD of Jehoiakim king of Judah ; He shall have none to sit upon the throne of David : and his dead body shall be cast out in the day to the heat, and in the night to the frost.

And I will punish him and his seed and his servants for their iniquity ; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them ; but they hearkened not.

Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah ; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire : and there were added besides unto them many like words.

## LESSON XCIX.

### *THE OBEDIENCE OF THE RECHABITES.*

B.C. 606.—JER. xxxv.

The word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying,

Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.

Then I took Jaazaniah, the son of Jeremiah, the son of Habaziniyah, and his brethren, and all his sons, and the whole house of the Rechabites ;

And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door :

And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

But they said, We will drink no wine : for Jonadab the son of Rechab

†

our father, commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever :

Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any ; but all your days ye shall dwell in tents ; that ye may live many days in the land where ye be strangers.

Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters ;

Nor to build houses for us to dwell in : neither have we vineyard, nor field, nor seed :

But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians : so we dwell at Jerusalem.

Then came the word of the LORD unto Jeremiah, saying,

Thus saith the LORD of hosts, the God of Israel ; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words ? saith the LORD.

The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine are performed ; for unto this day they drink none, but obey their father's commandment : notwithstanding I have spoken unto you, rising early and speaking ; but ye hearkened not unto me.

I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers : but ye have not inclined your ear, nor hearkened unto me.

Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them ; but this people hath not hearkened unto me :

Therefore thus saith the LORD God of hosts, the God of Israel ; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them : because I have spoken unto them, but they have not heard ; and I have called unto them, but they have not answered.

And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel ; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you :

Therefore thus saith the LORD of hosts, the God of Israel ; Jonadab the son of Rechab shall not want a man to stand before me for ever.

## LESSON C.

## DANIEL IN CAPTIVITY.

B.C. 606.—DAN. i.

Nebuchadnezzar king of Babylon came unto Jerusalem, and besieged it. And the LORD gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God : which he carried into the land of Shinar to the house of his god ; and he brought the vessels into the treasure-house of his god.

And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes ;

Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

And the king appointed them a daily provision of the king's meat, and of the wine which he drank : so nourishing them three years, that at the end thereof they might stand before the king.

Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah :

Unto whom the prince of the eunuchs gave names : for he gave unto Daniel the name of Belteshazzar ; and to Hananiah, of Shadrach ; and to Mishael of Meshach ; and to Azariah, of Abed-nego.

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank : therefore he requested of the prince of the eunuchs that he might not defile himself.

Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink : for why should he see your faces worse liking than the children which are of your sort ? then shall ye make me endanger my head to the king.

Then said Daniel to Melzar,\* whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

Prove thy servants, I beseech thee, ten days ; and let them give us pulse † to eat, and water to drink.

Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat : and as thou seest, deal with thy servants.

So he consented to them in this matter, and proved them ten days.

And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

\* The cup-bearer

† Beans.



Thus Melzar took away the portion of their meat, and the wine that they should drink ; and gave them pulse.

As for these four children, God gave them knowledge and skill in all learning and wisdom : and Daniel had understanding in all visions and dreams.

Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

And the king communed with them ; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah : therefore stood they before the king.

And in all matters of wisdom and understanding that the king enquired of them, he found them ten times better than all the magicians and astrologers \* that were in all his realm.

## LESSON CI.

### *THE CAPTIVITY OF JEHOIACHIN.*

B.C. 599.—2 KINGS xxiv.

Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years : then he turned and rebelled against him.

And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by his servants the prophets.

Surely at the commandment of the LORD came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did ;

And also for the innocent blood that he shed ; for he filled Jerusalem with innocent blood ; which the LORD would not pardon.

Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the chronicles of the kings of Judah ?

So Jehoiakim slept with his fathers : and Jehoiachin his son reigned in his stead.

And the king of Egypt came not again any more out of his land : for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of El-nathan of Jerusalem.

And he did that which was evil in the sight of the LORD, according to all that his father had done.

At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.

And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

\* Those who told fortunes from the stars.

And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.

And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.

And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon.

And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon.

And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

And he did that which was evil in the sight of the LORD, according to all that Jehoiakim had done.

## LESSON CII.

### *NEBUCHADNEZZAR'S DREAM OF THE IMAGE.*

DAN. ii. 27—49.

*B.C. 603.—Just as the four young princes of Judah were completing their course of study in the wisdom of the Chaldeans, Nebuchadnezzar, whom God had already called His servant, was visited by Him with a dream, which dwelt on his mind so much that he caused all the wise men of his court to be called on to explain it. He commanded them not only to explain the dream, but to tell him what it had been, and when they declared this to be impossible, he decreed that all should be put to death. Daniel and his companions would have shared the general fate; but Daniel, knowing that God could make the dream known to him, entreated for time, and Hananiah, Azariah, and Mishaël joined with him in prayer until the dream and its meaning were made known. Then behold the young captive prince, only fifteen years old, standing before the great Babylonian, and saying—*

The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king;

†

But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these :

As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter : and he that revealeth secrets maketh known to thee what shall come to pass.

But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee ; and the form thereof was terrible.

This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

His legs of iron, his feet part of iron and part of clay.

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors ; and the wind carried them away, that no place was found for them : and the stone that smote the image became a great mountain, and filled the whole earth.

This is the dream ; and we will tell the interpretation thereof before the king.

Thou, O king, art a king of kings : for the God of heaven hath given thee a kingdom, power, and strength, and glory.

And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

And the fourth kingdom shall be strong as iron : forasmuch as iron breaketh in pieces and subdueth all things : and as iron that breaketh all these, shall it break in pieces and bruise.

And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided ; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men : but they shall not cleave one to another, even as iron is not mixed with clay.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed : and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold ; the great God hath made known to the king what

shall come to pass hereafter : and the dream is certain, and the interpretation thereof sure.

Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret.

Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon : but Daniel sat in the gate of the king.

## LESSON CIII.

### THE VISION OF EZEKIEL.

B.C. 595.—EZEK. i., ii. and iii. (*abridged*).

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.

In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity,

The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar ; and the hand of the LORD was there upon him.

And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber,\* out of the midst of the fire.

Also out of the midst thereof came the likeness of four living creatures. And this was their appearance ; they had the likeness of a man.

And every one had four faces, and every one had four wings.

\* \* \* \* \*

As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side : and they four had the face of an ox on the left side ; they four also had the face of an eagle.

\* \* \* \* \*

Whithersoever the spirit was to go, they went, thither was their spirit to go ; and the wheels were lifted up over against them : for the spirit of the living creature was in the wheels.

\* \* \* \* \*

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone : and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

\* Bright, transparent yellow.

And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me : they and their fathers have transgressed against me, even unto this very day.

For they are impudent children and stiff-hearted. I do send thee unto them ; and thou shalt say unto them, Thus saith the Lord GOD.

And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them.

And thou, Son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions : be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.

And thou shalt speak my words unto them whether they will hear, or whether they will forbear : for they are most rebellious.

But thou, Son of man, hear what I say unto thee ; Be not thou rebellious like that rebellious house : open thy mouth, and eat that I give thee.

And when I looked, behold, an hand was sent unto me ; and, lo, a roll of a book was therein ;

And he spread it before me ; and it was written within and without : and there was written therein lamentations, and mourning, and woe.

Moreover he said unto me, Son of man, eat that thou findest ; eat this roll, and go speak unto the house of Israel.

So I opened my mouth, and he caused me to eat that roll.

And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it ; and it was in my mouth as honey for sweetness.

## LESSON CIV.

### THE YOKE OF BABYLON.

B.C. 595.—JER. xxvii. 12—22 ; xxviii.

I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

Why will ye die, thou and thy people, by the sword, by the famine, and  
†

by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?

Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you.

For I have not sent them, saith the LORD, yet they prophesy a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.

Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?

But if they be prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and in the house of the king of Judah, and at Jerusalem, go not to Babylon.

For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,

Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain in the house of the LORD, and in the house of the king of Judah and of Jerusalem;

They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the LORD; then will I bring them up, and restore them to this place.

And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month, that Hananiah the son of Azur the prophet, which was of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying,

Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon.

Within two full years will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:

And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.

Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD,

Even the prophet Jeremiah said, Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon, into this place.

Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people ;

The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.

The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the LORD hath truly sent him.

Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it.

And Hananiah spake in the presence of all the people, saying, Thus saith the LORD ; Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

Then the word of the LORD came unto Jeremiah the prophet, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,

Go and tell Hananiah, saying, Thus saith the LORD ; Thou hast broken the yokes of wood ; but thou shalt make for them yokes of iron.

For thus saith the LORD of hosts, the God of Israel ; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon ; and they shall serve him : and I have given him the beasts of the field also.

Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah ; The LORD hath not sent thee ; but thou makest this people to trust in a lie.

Therefore thus saith the LORD ; Behold, I will cast thee from off the face of the earth : this year thou shalt die, because thou hast taught rebellion against the LORD.

So Hananiah the prophet died the same year in the seventh month.

## LESSON CV.

### JEREMIAH'S LETTER.

B.C. 594.—JER. xxix. (*abridged*).

Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon :

Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon ;

Build ye houses, and dwell in them ; and plant gardens, and eat the fruit of them ;

†

Take ye wives, and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters ; that ye may be increased there, and not diminished.

And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it : for in the peace thereof shall ye have peace.

For thus saith the LORD of hosts, the God of Israel ; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.

For they prophesy falsely unto you in my name : I have not sent them, saith the LORD.

For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.

Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

And ye shall seek me, and find me, when ye shall search for me with all your heart.

And I will be found of you, saith the LORD : and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD ; and I will bring you again into the place whence I caused you to be carried away captive.

Because ye have said, The LORD hath raised us up prophets in Babylon ; Know that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity ;

Thus saith the LORD of hosts ; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil.

And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them ;

Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending them ; but ye would not hear, saith the LORD.

Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon :

Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name ; Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon ; and he shall slay them before your eyes ;

And of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire ;

Because they have committed villany in Israel, and have spoken lying words in my name, which I have not commanded them ; even I know, and am a witness, saith the LORD.



## LESSON CVI.

## THE ABOMINATIONS IN THE TEMPLE.

B.C. 594.—EZEKIEL viii.

And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me.

Then I beheld, and lo a likeness as the appearance of fire : from the appearance of his loins even downward, fire ; and from his loins even upward, as the appearance of brightness, as the colour of amber.

And he put forth the form of an hand, and took me by a lock of mine head ; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north ; where was the seat of the image of jealousy, which provoketh to jealousy.

And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain.

Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

He said furthermore unto me, Son of man, seest thou what they do ? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary ? but turn thee yet again, and thou shalt see greater abominations.

And he brought me to the door of the court ; and when I looked, behold a hole in the wall.

Then said he unto me, Son of man, dig now in the wall : and when I had digged in the wall, behold a door.

And he said unto me, Go in, and behold the wicked abominations that they do here.

So I went in and saw ; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.

And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, and with every man his censer in his hand ; and a thick cloud of incense went up.

Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery ? for they say, The LORD seeth us not ; the LORD hath forsaken the earth.

He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do.

Then he brought me to the door of the gate of the LORD's house which was toward the north ; and, behold, there sat women weeping for Tammuz.

Then said he unto me, Hast thou seen this, O Son of man ? turn thee yet again, and thou shalt see greater abominations than these.

And he brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east ; and they worshipped the sun toward the east.

Then he said unto me, Hast thou seen this, O Son of man ? Is it a light thing to the house of Judah that they commit the abominations which they commit here ? for they have filled the land with violence, and have returned to provoke me to anger : and, lo, they put the branch to their nose.

Therefore will I also deal in fury : mine eye shall not spare, neither will I have pity : and though they cry in mine ears with a loud voice, yet will I not hear them.

## LESSON CVII.

### THE MARKING OF THE FAITHFUL.

B.C. 594.—EZEK. ix.

He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.

And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand ; and one man among them was clothed with linen, with a writer's inkhorn by his side : and they went in, and stood beside the brasen altar.

And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side ;

And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

And to the others he said in mine hearing, Go ye after him through the city, and smite : let not your eye spare, neither have ye pity :

Slay utterly old and young, both maids, and little children, and women : but come not near any man upon whom is the mark : and begin at my sanctuary. Then they began at the ancient men which were before the house. And he said unto them, Defile the house, and fill the courts with the slain : go ye forth. And they went forth, and slew in the city.

And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God ! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem ?

Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverse-

ness : for they say, The LORD hath forsaken the earth, and the LORD seeth not.

And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head.

And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

## LESSON CVIII.

### NEBUCHADNEZZAR'S MARCH TO JERUSALEM.

B.C. 588.—EZEK. xxi. 21—27.

The king of Babylon stood at the parting of the way, at the head of the two ways, to use divination : he made his arrows bright, he consulted with images, he looked in the liver.

At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mount, and to build a fort.

And it shall be unto them as a false divination in their sight, to them that have sworn oaths : but he will call to remembrance the iniquity, that they may be taken.

Therefore thus saith the Lord GOD ; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear ; because, I say, that ye are come to remembrance, ye shall be taken with the hand.

And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end,

Thus saith the Lord GOD ; Remove the diadem, and take off the crown : this shall not be the same : exalt him that is low, and abase him that is high.

I will overturn, overturn, overturn it : and it shall be no more, until he come whose right it is ; and I will give it him.

## LESSON CIX.

### JEREMIAH IN PRISON.

B.C. 587.—JER. xxxvii. 3—15 ; xxxii. 2—5.

And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the LORD our God for us.

Now Jeremiah came in and went out among the people : for they had not put him into prison.

†

Then Pharaoh's army was come forth out of Egypt : and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

Then came the word of the LORD unto the prophet Jeremiah, saying,

Thus saith the LORD, the God of Israel ; Thus shall ye say to the king of Judah, that sent you unto me to inquire of me ; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

Thus saith the LORD ; Deceive not yourselves, saying, The Chaldeans shall surely depart from us : for they shall not depart.

For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.

And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army,

Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people.

And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irjah, the son of Shelemiah, the son of Hananiah : and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.

Then said Jeremiah, It is false ; I fall not away to the Chaldeans. But he hearkened not to him : so Irjah took Jeremiah, and brought him to the princes.

Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe : for they had made that the prison.

\* \* \* \* \*

For then the king of Babylon's army besieged Jerusalem : and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah's house.

For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it ;

And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes ;

And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD : though ye fight with the Chaldeans, ye shall not prosper.

## LESSON CX.

## THE STROKE UPON JERUSALEM.

B.C. 589.—2 KINGS xxv; EZEK. xxiv.

And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the LORD came unto me, saying,

Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day.

And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord GOD; Set on a pot, set it on, and also pour water into it:

Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones.

Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them see the bones of it therein.

Wherefore thus saith the Lord GOD; Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.

Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.

Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed.

She hath wearied herself with lies, and her great scum went not forth out of her: her scum shall be in the fire.\*

In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.

I the LORD have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD.

Also the word of the LORD came unto me, saying,

Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down.

Forbear to cry, make no mourning for the dead, bind the tire† of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.‡

\* Obstinate evil.

† Priestly bonnet or headpiece.

‡ Funeral feast.

So I spake unto the people in the morning : and at even my wife died ; and I did in the morning as I was commanded.

And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so ?

Then I answered them, The word of the LORD came unto me saying,

Speak unto the house of Israel, Thus saith the Lord GOD ; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth ; and your sons and your daughters whom ye have left shall fall by the sword.

And ye shall do as I have done : ye shall not cover your lips, nor eat the bread of men.

And your tires shall be upon your heads, and your shoes upon your feet : ye shall not mourn nor weep ; but ye shall pine away for your iniquities, and mourn one toward another.

Thus Ezekiel is unto you a sign : according to all that he hath done shall ye do : and when this cometh, ye shall know that I am the Lord GOD.

Also, thou son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters.

That he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears ?

In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb : and thou shalt be a sign unto them ; and they shall know that I am the LORD.

## LESSON CXI.

### THE FIELD AT ANATHOTH.

B.C. 587.—JER. xxxii. 6—15.

And Jeremiah said, The word of the LORD came unto me, saying,

Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth : for the right of redemption is thine to buy it.

So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin : for the right of inheritance is thine, and the redemption is thine ; buy it for thyself. Then I knew that this was the word of the LORD.

And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver.

And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances.

So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open :

And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the

presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

And I charged Baruch before them, saying,

Thus saith the LORD of hosts, the God of Israel ; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open ; and put them in an earthen vessel, that they may continue many days.

For thus saith the LORD of hosts, the God of Israel ; Houses and fields and vineyards shall be possessed again in this land.

## LESSON CXII.

### *JEREMIAH IN THE PIT.*

B.C. 587.—JEREMIAH xxxvii. 16 ; xxxviii. 13.

When Jeremiah was entered into the dungeon, and into the cabins,\* and Jeremiah had remained there many days ;

Then Zedekiah the king sent, and took him out : and the king asked him secretly in his house, and said, Is there any word from the LORD ? And Jeremiah said, There is : for, said he, thou shalt be delivered into the hand of the king of Babylon.

Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison ?

Where are now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land ?

Therefore hear now, I pray thee, O my lord the king : let my supplication, I pray thee, be accepted before thee ; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Maltchiah heard the words that Jeremiah had spoken unto all the people, saying,

Thus saith the LORD, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence : but he that goeth forth to the Chaldeans shall live ; for he shall have his life for a prey, and shall live.

Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

Therefore the princes said unto the king, We beseech thee, let this man be put to death : for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them : for this man seeketh not the welfare of this people, but the hurt.

\* The inner vaulted chambers.

Then Zedekiah the king said, Behold, he is in your hand : for the king is not he that can do any thing against you.

Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison : and they let down Jeremiah with cords. And in the dungeon there was no water, but mire : so Jeremiah sunk in the mire.

Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon ; the king then sitting in the gate of Benjamin ;

Ebed-melech went forth out of the king's house, and spake to the king, saying,

My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into prison, and he is like to die for hunger in the place where he is, for there is no more bread in the city.

Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts\* and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so.

So they drew up Jeremiah with cords, and took him up out of the dungeon : and Jeremiah remained in the court of the prison.

## LESSON CXIII.

### THE LAST ADVICE TO ZEDEKIAH.

B.C. 587.—JER. xxxviii. 14—28.

Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that is in the house of the LORD : and the king said unto Jeremiah, I will ask thee a thing ; hide nothing from me.

Then Jeremiah said unto Zedekiah, If I declare it unto thee, wilt thou not surely put me to death ? and if I give thee counsel, wilt thou not hearken unto me ?

So Zedekiah the king sware secretly unto Jeremiah, saying, As the LORD liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel ; If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire ; and thou shalt live, and thine house :

\* Clothes.



But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.

But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

But if thou refuse to go forth, this is the word that the LORD hath shewed me:

And, behold, all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes, and those women shall say, Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, and they are turned away back.

So they shall bring out all thy wives and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire.

Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee.

Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.

Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived.

So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was there when Jerusalem was taken.

## LESSON CXIV.

### THE DEATH OF ZEDEKIAH.

B.C. 586.—2 KINGS xxv.; JER. xxxix.

And the city was besieged unto the eleventh year of king Zedekiah.

And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land.

And all the princes of the king of Babylon came in, and sat in the middle gate, even Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls : and he went out the way of the plain.

But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho : and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him.

Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes : also the king of Babylon slew all the nobles of Judah.

Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.

And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem :

And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire.

And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about.

Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

But the captain of the guard left of the poor of the land to be vine-dressers and husbandmen.

And the pillars of brass that were in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.

Now Nebuchadnezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying,

Take him, and look well to him, and do him no harm ; but do unto him even as he shall say unto thee.

\* \* \* \* \*

And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door :

And out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land that were found in the city :

And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah :

And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

## LESSON CXV.

## EZEKIEL'S PROMISE OF THE SHEPHERD.

EZEK. xxxiii. 21, 22; and xxxiv. (abridged).

B.C. 587.—*The tidings of the taking of Jerusalem came thus to Ezekiel in his silence at Chebar.*

And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten.

Now the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.

And the word of the LORD came unto me, saying,

Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock.

The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost, but with force and with cruelty have ye ruled them.

And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field when they were scattered.

\* \* \* \* \*

Therefore, O ye shepherds, hear the word of the LORD;

Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock: neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

For thus saith the Lord GOD; Behold, I, even I, will both search my sheep and seek them out.

As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered: so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

†

I will feed my flock, and I will cause them to lie down, saith the Lord God.

I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick : but I will destroy the fat and the strong ; I will feed them with judgment.

\* \* \* \* \*

And I will set up one shepherd over them, and he shall feed them, even my servant David ; he shall feed them, and he shall be their shepherd.

And I the LORD will be their God, and my servant David a prince among them ; I the LORD have spoken it.

And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land : and they shall dwell safely in the wilderness, and sleep in the woods.

And I will make them and the places round about my hill a blessing ; and I will cause the shower to come down in his season ; there shall be showers of blessing.

\* \* \* \* \*

Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord God.

And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.

## LESSON CXVI.

### THE VISION OF RESURRECTION.

B.C. 587.—EZEK. xxxvii. 1—14.

The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones,

And caused me to pass by them round about : and, behold, there were very many in the open valley ; and, lo, they were very dry.

And he said unto me, Son of man, can these bones live ? And I answered, O Lord God, thou knowest.

Again, he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

Thus saith the Lord GOD unto these bones ; Behold, I will cause breath to enter into you, and ye shall live :

And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live ; and ye shall know that I am the LORD.

So I prophesied as I was commanded : and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above : but there was no breath in them.

†

Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the LORD GOD ; Come from the four winds, O breath, and breathe upon these slain, that they may live.

So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, Son of man, these bones are the whole house of Israel : behold, they say, Our bones are dried, and our hope is lost : we are cut off for our parts.

Therefore prophesy and say unto them, Thus saith the LORD GOD ; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

And shall put my spirit in you, and ye shall live, and I shall place you in your own land : then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.

## LESSON CXVII.

### THE GOVERNMENT OF GEDALIAH.

B.C. 587.—JER. xl. 2—13.

And the captain of the guard took Jeremiah, and said unto him, The LORD thy God hath pronounced this evil upon this place.

Now the LORD hath brought it, and done according as he hath said : because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

And now, behold, I loose thee this day from the chains which were upon thine hand. If it seem good unto thee to come with me into Babylon, come, and I will look well unto thee : but if it seem ill unto thee to come with me into Babylon, forbear : behold, all the land is before thee : whither it seemeth good and convenient for thee to go, thither go.

Now while he was not yet gone back, he said, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people : or go wheresoever it seemeth convenient\* unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah : and dwelt with him among the people that were left in the land.

Now when all the captains of the forces which were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon ;

Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah.

\* Suitable.

And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans : dwell in the land, and serve the king of Babylon, and it shall be well with you.

As for me, behold, I will dwell at Mizpah, to serve the Chaldeans, which will come unto us : but ye, gather ye wine, and summer fruits, and oil, and put them in your vessels, and dwell in your cities that ye have taken.

Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan :

Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

Moreover, Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah,

And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee ? But Gedaliah the son of Ahikam believed them not.

Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it : wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish ?

But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing : for thou speakest falsely of Ishmael.

Now it came to pass in the seventh month, that Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah ; and there they did eat bread together in Mizpah.

Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land.

Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, and the men of war.

And it came to pass the second day after he had slain Gedaliah, and no man knew it,

That there came certain from Shechem, from Shiloh, and from Samaria, even fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring them to the house of the LORD.

And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went : and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

And it was so, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, and cast them into the midst of the pit, he, and the men that were with him.

But ten men were found among them that said unto Ishmael, Slay us not : for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbore, and slew them not among their brethren.

## LESSON CXVIII.

## THE VENGEANCE OF JOHANAN.

B.C. 587.—JER. xli. 10—18 ; xlii. 1—16.

Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam : and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done,

Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon.

Now it came to pass, that when all the people which were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad.

So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.

But Ishmael the son of Nethaniah escaped from Johanan with eight men and went to the Ammonites.

Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after that he had slain Gedaliah the son of Ahikam, even mighty men of war, and the women, and the children, whom he had brought again from Gibeon :

And they departed, and dwelt in the habitation of Chimham, which is by Beth-lehem, to go to enter into Egypt,

Because of the Chaldeans : for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near,

And said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the LORD thy God, even for all this remnant ; (for we are left but a few of many, as thine eyes do behold us :)

That the LORD thy God may shew us the way wherein we may walk, and the thing that we may do.

Then Jeremiah the prophet said unto them, I have heard you ; behold, I will pray unto the LORD your God according to your words ; and it shall come to pass, that whatsoever thing the LORD shall answer you, I will declare it unto you ; I will keep nothing back from you.

Then they said to Jeremiah, The LORD be a true and faithful witness

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between us, if we do not even according to all things for the which the LORD thy God shall send thee to us.

Whether it be good, or whether it be evil, we will obey the voice of the LORD our God, to whom we send thee; that it may be well with us, when we obey the voice of the LORD our God.

And it came to pass after ten days, that the word of the LORD came unto Jeremiah.

Then called he Johanan the son of Kareah, and all the captains of the forces which were with him, and all the people from the least even to the greatest,

And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him;

If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up: for I repent me of the evil that I have done unto you.

Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for I am with you to save you, and to deliver you from his hand.

And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

But if ye say, We will not dwell in this land, neither obey the voice of the LORD your God,

Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:

And now therefore hear the word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts, the God of Israel; If ye wholly set your faces to enter into Egypt, and go to sojourn there;

Then it shall come to pass, that the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die.

## LESSON CXIX.

### JEREMIAH CARRIED INTO EGYPT.

B.C. 586.—JER. xliii.

And it came to pass, that when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God for which the LORD their God had sent him to them, even all these words,

Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:

But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.



So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah. But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah ;

Even men, and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

So they came into the land of Egypt : for they obeyed not the voice of the LORD : thus came they even to Tahpanhes.

Then came the word of the LORD unto Jeremiah in Tahpanhes, saying, Take great stones in thine hand, and hide them in the clay in the brick-kiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah ;

And say unto them, Thus saith the LORD of hosts, the God of Israel ; Behold, I will send and take Nebuchadnezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid ; and he shall spread his royal pavilion over them.

And when he cometh, he shall smite the land of Egypt, and deliver such as are for death to death ; and such as are for captivity to captivity ; and such as are for the sword to the sword.

And I will kindle a fire in the houses of the gods of Egypt ; and he shall burn them, and carry them away captives : and he shall array himself with the land of Egypt, as a shepherd putteth on his garment ; and he shall go forth from thence in peace.

He shall break also the images of Beth-shemesh,\* that is in the land of Egypt ; and the houses of the gods of the Egyptians shall he burn with fire.

## LESSON CXX.

### THE MOURNING OF THE EXILES.

ABOUT B.C. 585.—PSALM cxxxvii.

By the rivers of Babylon, there we sat down,

Yea, we wept, when we remembered Zion.

We hanged our harps upon the willows in the midst thereof.

For there they that carried us away captive required of us a song :

And they that wasted us required of us mirth,

Saying, Sing us one of the songs of Zion.

How shall we sing the Lord's song in a strange land ?

If I forget thee, O Jerusalem, let my right hand forget her cunning †

If I do not remember thee, let my tongue cleave to the roof of my mouth ;

If I prefer not Jerusalem above my chief joy.

\* The House of the Sun.

† Skill.

Remember, O LORD, the children of Edom in the day of Jerusalem ;  
Who said, Rase\* it, rase it, even to the foundation thereof.

O daughter of Babylon, who art to be destroyed ;  
Happy shall he be, that rewardeth thee as thou hast served us.  
Happy shall he be,  
That taketh and dasheth thy little ones against the stones.

## LESSON CXXI.

### *THE THREE CHILDREN IN THE FIRE.*

ABOUT B.C. 585.—DAN. iii.

Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits : he set it up in the plain of Dura, in the province of Babylon.

Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up :

And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.

Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

Wherefore at that time certain Chaldeans came near, and accused the Jews.

They spake and said to the king Nebuchadnezzar, O king, live for ever.

Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image :

And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace.

There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego ; these men, O king, have not regarded thee : they serve not thy gods, nor worship the golden image which thou hast set up.

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

\* Tear it down to the bottom.

Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

Now if ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

Shadrach, Meshach, and Abed-nego, answered, and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace.

Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.

Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered, and said unto the king, True, O king.

He answered, and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and

Abed-nego, shall be cut in pieces, and their houses shall be made a dung-hill : because there is no other God that can deliver after this sort.

Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

## LESSON CXXII.

### NEBUCHADNEZZAR'S LETTER.

ABOUT B.C. 570.—DANIEL iv. 1—18.

Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth ; Peace be multiplied unto you.

I thought it good to show the signs and wonders that the high God hath wrought toward me.

How great are his signs ! and how mighty are his wonders ! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

I Nebuchadnezzar was at rest in mine house, and flourishing in my palace :

I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.

Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers : and I told the dream before them ; but they did not make known unto me the interpretation thereof.

But at the last Daniel came in before me (whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods :) and before him I told the dream, saying,

O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

Thus were the visions of mine head in my bed ; I saw, and behold a tree in the midst of the earth, and the height thereof was great.

The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth :

The leaves thereof were fair, and the fruit thereof much, and in it was meat for all : the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

I saw in the visions of my head upon my bed, and, behold, a watcher, an holy one came down from heaven ;

He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit : let the beasts get away from under it, and the fowls from his branches :

Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field ; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth :

Let his heart be changed from man's, and let a beast's heart be given unto him ; and let seven times \* pass over him.

This matter is by the decree of the watchers, and the demand by the word of the holy ones : to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation : but thou art able ; for the spirit of the holy gods is in thee.

## LESSON CXXIII.

### NEBUCHADNEZZAR'S MADNESS.

B.C. 570.—DANIEL iv. 19—37.

Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth ;

Whose leaves were fair, and the fruit thereof much, and in it was meat for all ; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation :

It is thou, O king, that art grown and become strong : for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it ; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field ; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him ;

This is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king :

That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

And whereas they commanded to leave the stump of the tree roots ; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

Wherefore, O king, let my counsel be acceptable unto thee, and break

\* Years, or half-years, or months.

off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

All this came upon the king Nebuchadnezzar.

At the end of twelve months he walked in the palace of the kingdom of Babylon.

The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

## LESSON CXXIV.\*

### DANIEL'S VISIONS.

B.C. 537.—DAN. vii. 1—14.

In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

\* Not for the younger.

And four great beasts came up from the sea, diverse one from another.

The first was like a lion, and had eagle's wings : I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it : and they said thus unto it, Arise, devour much flesh.

After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl ; the beast had also four heads ; and dominion was given to it.

After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly ; and it had great iron teeth : it devoured and brake in pieces, and stamped the residue with the feet of it : and it was diverse from all the beasts that were before it ; and it had ten horns.

I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots : and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool : his throne was like the fiery flame, and his wheels as burning fire.

A fiery stream issued and came forth from before him : thousand thousands ministered unto him, and ten thousand times ten thousand stood before him : the judgment was set, and the books were opened.

I beheld then because of the voice of the great words which the horn spake : I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

As concerning the rest of the beasts, they had their dominion taken away : yet their lives were prolonged for a season and time.\*

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

## LESSON CXXV.

### *BELSHAZZAR'S FEAST.*

B.C. 538.—DAN. v. 1—16.

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

\* It rather means their lives had been but for a time.

Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem ; that the king, and his princes, his wives, and his concubines, might drink therein.

Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem ; and the king, and his princes, his wives, and his concubines, drank in them.

They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace : and the king saw the part of the hand that wrote.

Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

Then came in all the king's wise men : but they could not read the writing, nor make known to the king the interpretation thereof.

Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

Now the queen, by reason of the words of the king and his lords, came into the banquet house : and the queen spake and said, O king, live for ever : let not thy thoughts trouble thee, nor let thy countenance be changed :

There is a man in thy kingdom, in whom is the spirit of the holy gods ; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him ; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers ;

Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar : now let Daniel be called, and he will shew the interpretation.

Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry ?

I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee.

And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof : but they could not shew the interpretation of the thing :

And I have heard of thee, that thou canst make interpretations, and dissolve doubts : now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.



## LESSON CXXVI.

## THE WRITING ON THE WALL.

B.C. 538.—DAN. v. 17—30.

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another ; yet I will read the writing unto the king, and make known to him the interpretation.

O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour :

And for the majesty that he gave him, all people, nations, and languages, trembled and fear'd before him : whom he would he slew ; and whom he would he kept alive ; and whom he would he set up ; and whom he would he put down.

But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him :

And he was driven from the sons of men ; and his heart was made like the beasts, and his dwelling was with the wild asses : they fed him with grass like oxen, and his body was wet with the dew of heaven ; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this ;

But hast lifted up thyself against the LORD of heaven ; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them ; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know : and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified :

Then was the part of the hand sent from him ; and this writing was written.

And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

This is the interpretation of the thing : MENE ; God hath numbered thy kingdom, and finished it.

TEKEL ; Thou art weighed in the balances, and art found wanting.

PERES ; Thy kingdom is divided, and given to the Medes and Persians.

Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

In that night was Belshazzar the king of the Chaldeans slain.

## LESSON CXXVII.

## DANIEL'S PRAYER, AND THE ANSWER.

B.C. 538.—DAN. ix. (*abridged*).

In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans ;

In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

And I set my face unto the Lord GOD, to seek by prayer and supplications, with fasting, and sackcloth, and ashes :

And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments ;

We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day ; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him ;

Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

\* \* \* \* \*

O Lord, hear ; O Lord, forgive ; O Lord, hearken and do ; defer not, for thine own sake, O my God : for thy city and thy people are called by thy name.

And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God ;

Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

At the beginning of thy supplications the commandment came forth, and I am come to shew thee ; for thou art greatly beloved : therefore understand the matter, and consider the vision.

†

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks : the street shall be built again, and the wall, even in troublous times.

And after threescore and two weeks shall Messiah be cut off, but not for himself : and the people of the prince that shall come shall destroy the city and the sanctuary ; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

And he shall confirm the covenant with many for one week : and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

## LESSON CXXVIII.

### *DANIEL IN THE LIONS' DEN.*

B.C. 537.—DAN. vi.

It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom ;

And over these three presidents ; of whom Daniel was first : that the princes might give accounts unto them, and the king should have no damage.

Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him ; and the king thought to set him over the whole realm.

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom ; but they could find none occasion nor fault ; forasmuch as he was faithful, neither was there any error or fault found in him.

Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree.

†

Now when Daniel knew that the writing was signed, he went into his house ; and his windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Then these men assembled, and found Daniel praying and making supplication before his God.

Then they came near, and spake before the king concerning the king's decree ; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions ? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him : and he laboured till the going down of the sun to deliver him.

Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

And a stone was brought, and laid upon the mouth of the den ; and the king sealed it with his own signet, and with the signet of his lords ; that the purpose might not be changed concerning Daniel.

Then the king went to his palace, and passed the night fasting : neither were instruments of music brought before him : and his sleep went from him.

Then the king arose very early in the morning, and went in haste unto the den of lions.

And when he came to the den, he cried with a lamentable voice unto Daniel : and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions ?

Then said Daniel unto the king, O king, live for ever.

My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me : forasmuch as before him innocency was found in me ; and also before thee, O king, have I done no hurt.

Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives ; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

Then king Darius wrote unto all people, nations, and languages, that dwelt in all the earth ; Peace be multiplied unto you.

I make a decree, That in every dominion of my kingdom men tremble

†

and fear before the God of Daniel : for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

## LESSON CXXIX.

### THE DECREE OF CYRUS.

B.C. 535.—EZRA i. 1—11 ; ii. 64, 65, 68—70.

Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth ; and he hath charged me to build him an house at Jerusalem, which is in Judah.

Who is there among you of all his people ? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem.

And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.

Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the LORD which is in Jerusalem.

And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered.

Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods ;

Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

And this is the number of them : thirty chargers of gold, a thousand chargers of silver, nine and twenty knives.

Thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand.

All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem.

The whole congregation together was forty and two thousand three hundred and threescore.

Beside their servants and their maids, of whom there were seven thousand three hundred thirty and seven : and there were among them two hundred singing men and singing women.

\* \* \* \* \*

And some of the chief of the fathers, when they came to the house of the LORD which is at Jerusalem, offered freely for the house of God to set it up in his place :

They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments.

So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

## LESSON CXXX.

### *THE FOUNDATION OF THE NEW TEMPLE.*

B.C. 535.—EZRA iii. 1—13 ; iv. 1—5.

And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.

Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel,\* and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as it is written in the law of Moses the man of God.

And they set the altar upon his bases ; for fear was upon them because of the people of those countries : and they offered burnt-offerings thereon unto the LORD, even burnt-offerings morning and evening.

They kept also the feast of tabernacles, as it is written, and offered the daily burnt-offerings by number, according to the custom, as the duty of every day required ;

And afterward offered the continual burnt-offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.

From the first day of the seventh month began they to offer burnt-offerings unto the LORD. But the foundation of the temple of the LORD was not yet laid.

They gave money also unto the masons, and to the carpenters ; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.

Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity

\* The same name as Salathiel.

unto Jerusalem ; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God : the sons of Henadad, with their sons and their brethren the Levites.

And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel.

And they sang together by course in praising and giving thanks unto the LORD ; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice ; and many shouted aloud for joy :

So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people : for the people shouted with a loud shout, and the noise was heard afar off.

Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel ;

Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you : for we seek your God, as ye do ; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither.

But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God ; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.

Then the people of the land weakened the hands of the people of Judah, and troubled them in building,

And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

END OF VOL. III.

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